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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLV.

JACKSON, MISS., November 8, 1923

NEW SERIES
VOLUME XXV, No. 45

Sunday December 2nd- Statewide Every Member Canvass.

An exchange says that over \$20,000 was appropriated by the last legislature in New Mexico for Catholic institutions.

A scientific search party just returned from Mongolia claims to have 25 dinosaur eggs ten million years old. We hope they will be "handled with care".

It is now said that on account of the rotation of the earth ships are heavier when traveling westward than when going eastward. Wonder somebody didn't think of it sooner. So simple, you know.

A five cent dinner is now served at the former palace of the kaiser in Berlin, for the benefit of the middle classes who are not able to pay more. Some of us who visited it last summer paid a hundred and thirty thousand marks to be shown through, equivalent at that time to about fifteen cents.

Tate County Association has a well arranged program for the year's work ahead, giving fourteen requisites of a standard association. Moderators of other associations or members of executive committees might get some good suggestion by writing Dr. B. P. Robertson, of Senatobia for a printed program of work.

Brother W. H. Patton calls attention to the fact that grape growers are now getting more for their grapes than in pre-prohibition days, the prices of grapes, raisins and grape juice being excellent. Also he quotes a firm which once made whisky bottles but now makes milk bottles, as saying that the milk business is 30 per cent better than it was before the prohibition law went into effect.

The receipts of our Mississippi Baptist Convention Board for the 75 Million Campaign in October, 1923, were \$100,439.52. For October of last year they were \$70,000. For this past convention year, closing November 1st, the total receipts in Mississippi were \$475,216.45 as against \$389,241.56 for the previous year. They were also a little better this past year than they were two years ago. This would indicate that our work of education, mission and benevolence is on a healthy basis.

Some months ago "The Baptist Workers" of Oklahoma, published the sins of "Conventionite preacher," in Tennessee, who had been discovered in his iniquity. We do not remember ever seeing any thing in the Worker about his having been turned out of the church and his credentials as a preacher being revoked. The editor of the Worker may now publish if he wishes the fact this "preacher" has now joined the ranks of those who are opposing the 75 million campaign and other things which the conventions stand for. To this class belong a Landmark preacher who left Mississippi when he was charged with violation of the Mann Law, and another who left Kentucky after being convicted in the courts of drunkenness. They are now conspicuous among their kind in a Western State.

Delegates attending the Baptist State Convention at Corinth and desiring reservations at hotels or homes will please send at once their names to Dr. T. W. Young, pastor of the First Baptist Church, Corinth.

If you need a Pullman for your trip to Corinth, it will be necessary for you to make your reservation immediately.

Pastor R. L. Wallace of Morton is back for a two weeks meeting in the Kentucky church of which he was formerly pastor.

To carry out in good faith the agreement among the governors for stricter enforcement of prohibition laws, the governor of Tennessee has called a convention of officers in his state to plan a crusade.

Dr. J. H. Fuller reports his work at Piedmont, Ala., to be prospering. He recently assisted Pastor Gore in a meeting in Immanuel church, Atlanta. Fifty-seven were added to the church.

It is said that the Convention Board of Texas refused to accept a contribution from Dr. Frank Norris of Ft. Worth and his church. Brother Rabbit will have to kick with the other foot.

The meeting at Clinton Church will begin on the first Sunday in December. Dr. J. R. Sampey of the Louisville Seminary will be the preacher and the church is getting ready for a good meeting.

On Sunday twenty-six were added to the First Church, Hattiesburg. Others had already joined and the meeting still goes on, Pastor Yarborough being assisted by Dr. W. W. Hamilton of New Orleans.

Brother W. H. Patton says that Clarke County Association went on record endorsing the 18th Amendment and the Volstead Law, also passed resolutions commending the prohibition work of the sheriff and board of supervisors.

Beginning some time in December, Rev. E. S. P'Pool will supply for Pastor J. E. Wils at Main Street Church in Hattiesburg. The pastor has been given a vacation for an indefinite period that he may rest and recover his strength which was overtaxed by extra work during the summer. The work of the church is well-organized and was never in healthier condition.

ALL ABOARD FOR CORINTH

Every Baptist pastor in this State should attend both the Pastors' Conference which convenes at Corinth, November 12th and 13th, and also the State Convention which begins the 13th and continues through the 15th. Not only should the pastors attend, but many laymen should also go. This is going to be a great Convention. The churches will do a gracious part by the pastors by providing funds necessary to defray expenses. Let's all go.

R. B. GUNTER,
Cor. Sec'y.

Get ready for the Budget-Sunday December 2nd.

November Stewardship Month-Study it, Practice it.

Sunday December 2nd- Statewide Every Member Canvass.

The Baptist New Mexican has a double number, Convention issue for October 31st and it is a big booster.

Birmingham Baptists sent a special gift of \$400.00 to one of our Japanese missionaries who lost his household goods in the recent earthquake.

Brother W. A. Williams finishes his work at Mississippi College and will be ready for a pastorate January 1st. He has had several years experience in serving churches.

The Alabama Baptist tells of a church which after putting the state paper in their budget grew in all its benevolent work, and then dropped the paper. They will doubtless need it again.

Brother J. A. Taylor sends a news item from the Brookhaven Leader that President Coolidge has united with the First Congregational church of Washington, of which his wife and two sons were already members.

The church at Canton has unanimously called C. E. Welch of Marfa, Texas, to the pastorate, and we hope he will see his way clear to come back to Mississippi. He has made a large place for himself among the Texas brethren.

Dr. James M. Gray becomes President of Moody Bible Institute, having been for several years Dean and Executive Secretary. There is a total of 8,764 students, 872 in the day school, 862 in the evening school and 7,030 in the correspondence school.

The names of Drs. J. R. Sampey, O. E. Bryan, W. F. Powell, and P. E. Burroughs and Mr. Williams of the Bible Institute will make the program of our Convention at Corinth attractive to all our people. These are among the out of state men who will be there.

Pastor J. H. Newton resigns the work at DeKalb and at Center Ridge and Blackwater. He is to live at Columbus and now has two Sundays vacant. The field which he leaves, he says, has some of the salt of the earth and there is absolutely no friction. A pulpit committee at DeKalb includes Dr. J. A. Key, J. M. McWilliams and S. W. Key.

We enjoyed a look in at the new hospital of the Mississippi Woman's College at Hattiesburg. It has been recently built and beautifully furnished. It is impossible to imagine any small hospital more completely equipped for service. It looks almost like it would be a luxury to be sick there, but they say there is less sickness than usual. It seems to have been a preventive measure. We also went through the science building which has grown up so suddenly. This seems to be a part of the standardization process. Literally hundreds of trees have been put out on the campus, of many varieties. Mrs. Johnson has gone down to the Bible Institute in New Orleans for a month.

THE BAPTIST RECORD

Our constituency is not as poor as they are poorly informed. It is the history of the world that, in times of a national crisis, criers pervade the very interior portion of the realm and call similarly, "Up! up! and defend your homes!" Every nation and every age has had its leaders. Israel, the church of God as a nation, had her Kings and Prophets. Every calamitous instance experienced by them was when they refused to hear the Prophets and the Law.

The spoken word may be heard with more emotion than the written, yet the written has the larger audience. We shall never forget one statement made by a very able preacher and pastor, as he was leaving as pastor one of the most important pulpits of our State, to take up the Editorship of a great paper—which is now a greater paper. He said: "This is a pastorate of great opportunities, but with the paper there are greater opportunities. Instead of preaching to you and the boys and girls who come here to attend the schools, we will be able to reach you, these boys and girls, and their parents at home, through the columns of the paper."

You may take the most popular preacher of our Southland and place him in the most enthusiastically attended church and let him preach to a crowded auditorium and his hearers may be held spell-bound by his masterful presentation of the subject of the hour; or they may weep tears of conviction, or of sorrow of sin, as their hearts would melt as he poured out his very soul unto them, yet we will have to admit that but a few could hear him, when compared with the great throng which was not permitted the privilege of being in attendance at that hour. We could multiply his hearers with certain mechanical fixtures known as the radio-phone, and still but a comparative few can hear him as compared to the readers of the written word. Dr. Ben Cox, that able pastor and preacher of Central Baptist Church, Memphis, Tenn., has been furnishing a series of sermons on Bible Revivals, to the Baptist Record this year. No doubt but that many Memphians hear this able preacher each Sunday, but when he has his message broadcasted by our State Convention Paper, the Baptist Record, it goes into ten thousand homes. With an average of four readers in each home, he has entered into the lives of 40,000 people. The calamitous part is this, too many of our great host of people do not take the Baptist Record or any other Baptist publication.

It is true in too many homes that religious thought is crowded out; the ground for the structure is minimized; the foundation is not laid; the building—religious character—is never raised. While the home is thus neglected, the child will have something to read—hence from the news stand promiscuous purchases are made with more thought given to the sensational than to the sincere.

There are Associations that have within their bounds Churches which have neither a Sunday School, B. Y. P. U., or a W. M. U. organization. We have reasons to believe that there are mail carriers who know more readily whom of their routes are taking their denominational paper, than does the pastors of the churches of which these people are members.

Our people are not as poor in worldly goods as they are poorly informed in matters both sacred and profane. For example: We have in one association, a weekly news medium of 31,000 issues per week, and from past experience, we are informed, that a vast number of homes in that association take no paper at all. How can we—? How can we inform our people when they close the door to the messenger? our denominational paper and even our secular press which is always glad to carry items of religious thought.

Someone has said that reading was a lost art. If this be true, let the bearers of light search it out, and teach it again, and create an interest that is as wide as there are minds to comprehend,

that Truth may be known, and being known will set us free, free from the shackles of illiteracy and bondage of sin.

Yonder, in far away Brazil, Japan, China, and many other countries, just beyond our neighbor's gate, labor our class mates, and friends and companions of former days. They write of their work, and the Baptist Record tells it to the world. Through it we learn of their attainments, and hindrances; through it we keep the missionary spark of the home fires burning, blazing, glowing into a fervency against which not even the gates of hades will be able to prevail. Our denominational publications are sound of doctrine and should be eagerly welcomed into every home.

J. H. GUNN.

Noxapater, Miss.

CO-OPERATION WITHOUT AGREEMENT

W. J. Epting

Many colossal mistakes have been made by those who ceased co-operation with their brethren of like faith and order because there was no agreement on plans, methods, and procedure. If you will read Corinthians, Galatians, Ephesians, or Colossians you will find Paul did not endorse many of the things taught and his epistles were largely an effort to correct false teachings in the churches, yet Paul worked with every one of these churches. He actually withstood Peter and Barnabas to the face up at Antioch because of some heresy they had gone off with, and yet he worked with them all the same. The Bible way is not to refuse to cooperate and quit because somebody connected with the work is teaching something you do not believe, but it is scriptural to try to correct the thing that is wrong.

If the refusal to cooperate because of a failure to agree is right, the rule ought to apply everywhere. Suppose we quit every time there was not agreement in the family, very few homes would stand. The church is Christ's family and each should work for the progress of all. Suppose we refused to cooperate with the government because we were not in agreement with the leaders or because they passed some law we did not approve, how long would the government stand? or more correctly stated how long would we stand? Certainly we are not expected to give the same loyalty to other governments; the very fact that a man owes allegiance to some foreign potentate, nation or king disqualifies him from being the highest or most desirable type of citizen in this country, for that very reason unionism and entangling alliances with religious bodies holding different doctrines and ideals are to be avoided.

Suppose we quit the church where we now hold membership every time they did something with which we were not in full accord, how many churches would frazzle out and die? What I want to impress is the fact that we recognize co-operation without agreement in the home, in the nation, in our individual churches, why not recognize the same law in our larger co-operative religious bodies? A quitter and a withdrawer soon becomes an antagonist and impedes whose highest conception of duty is to defeat, criticize, and hinder.

If an engine gets out of order it may be greatly benefited by readjusting or repairing, but the man who seeks to regulate it by tearing it up and throwing it away has played the fool.

We are now in our fall campaign to raise sufficient money to take care of our work. Baptist honor, Baptist honesty, Baptist integrity are now on trial before the eyes of the world. I for one believe a Baptist pledge worth a hundred cents on the dollar. Let every man do his best and the Lord's cause will not suffer. This is no time to parade notions but to display heroic and self-sacrificing loyalty.

November Stewardship Month—Study it, Practice it.

WALKING IN THE FOOTSTEPS OF JESUS DURING HIS LATER MINISTRY IN GALLILEE

(Continued)

By B. P. Robertson, D.D.

Jesus and his disciples leave Capernaum and revisit his own country and city, Nazareth. He enters the synagogue where he worshipped and where he was taught during his early days. On this occasion he began to teach the people and they were astonished at his doctrine and became offended at him. He tells them that a prophet is not without honor save in his own country. Because of the unbelief of the people Jesus could not do many mighty works in his own country. Of all the people in the world who should have heartily received Jesus and who should have believed on him, the people of Nazareth should have done so. But strange to say that they gave him trouble all the time. This has always been true of the prophets of God.

Jesus and his disciples leave Nazareth and begin their third general preaching tour of Galilee. He goes to all the cities and villages of Galilee, preaching and healing the people. He was received with open minds and hearts everywhere he went and the multitudes followed him. He had compassion on the people because they were in his sight as sheep without a shepherd. He commands the disciples to pray the Lord of the harvest to send forth laborers into the harvest. Then his disciples evidently did what he commanded them to do and he instructed and sent them forth two by two to shepherd the people. He also endued them with miraculous power before he sent them forth to preach the gospel and to perform miracles. He instructs the twelve also to go only to the lost sheep of the house of Israel, and to preach and heal as they go. He further instructs them to take no provision for the journey, and tells them where they should abide when they enter a town. He also tells them how they should enter a house and what to do in case they should be rejected by any house. He warns them that their ministry will be amid dangers and persecutions, requiring wisdom and simplicity and guilelessness. He tells them that they must trust in God for their needed help during their ministry. He informs them of the severity and extent of their persecutions, but he tells them that there is salvation for those who endure to the end. He tells them further that they must not court persecution, but they may expect to be treated like their Lord. He commands them to be courageous in the publication of the truths and not to fear those who can destroy only the body, but fear him who is able to destroy both soul and body in hell. They must keep in mind that they are under their heavenly Father's care and that they will receive his approbation as judge. They must expect the gospel to arouse hostility and strife, and divisions in families. This will serve as a test of love and faithfulness. They are to be his representatives in the world, and those who receive them will be partakers of their reward.

The twelve go forth on their great mission of preaching the gospel and healing the people. But Jesus continues his third circuit of Galilee, teaching and healing the people. This is the time when Jesus began to place the responsibility of teaching and healing on the disciples without his presence. They needed to realize that he could make their work effective in his absence just as well as in his presence. It is not stated just what towns and villages Jesus and his disciples visited during this third tour of separation. But it is quite evident that Jesus and his disciples during this tour of all Galilee must have done a wonderful work and healed and saved many people.

Herod hears of the wonderful teaching and healing work of Jesus and his popularity among the multitudes. He supposes that Jesus is John the Baptist, whom he beheaded, risen from the dead. He desires to see Jesus that he may be able to determine whether he is really John the Baptist risen from the dead. When John rebuked

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Herod for his sin of taking his brother Philip's wife away from him and making her his wife he imprisoned John at Macchaeus, on the east side of the Dead Sea. He would have put John to death then, but he was afraid of the people and delayed the matter. But his wife was determined that John should be put to death because he had interfered with her plans and had condemned her sin as well as that of Herod. She planned a feast for Herod when he would have all his lords present and when, during the drunken condition of Herod and his underlings, her daughter would come out and dance before them in such an attire as would arouse their lustful passions. She believed that Herod in his drunken condition would make some rash promise as drunken men always do when their lustful passions are aroused. So the King did just what that wicked woman anticipated he would do and offered to give the girl anything, even to the half of his kingdom. Her wicked mother instructed her to ask for the head of John the Baptist in a charger. The king regretted the predicament into which he had been brought, but for the sake of his oath he had John beheaded. The girl received the head of John and in turn presented it to her mother, dripping with blood. Dancing is always lustful and its fruits are always lustful and degrading and sinful. The disciples of John received his body and buried it; then they went and told Jesus about it.

The imprisonment and death of John the Baptist is a most positive proof that the servants of Satan, like the wicked woman whose daughter danced and secured that rash promise, are always enemies of the servants of God. My visit to the Catacombs in Rome impressed me wonderfully of that truth. I saw the tombs of about one million Christians, one hundred thousand of whom had been put to death because they were the servants of the Lord. In the Coliseum I saw the place where most of the Martyrs had been torn to pieces by the wild beasts for the carnal and hellish sport of the wicked Emperor and his devotees. The same spirit of the evil one exists today just the same as in the days of John the Baptist, but he has not the same opportunity to exert his nefarious power as he had at that time.

Jesus returned to Capernaum, and the twelve apostles also returned to Capernaum and make their report to Jesus. He invites the apostles to withdraw with him to a solitary place for rest. They had been on a strenuous preaching and healing tour and they needed rest. Jesus had also been on a similar tour and he needed rest. One of the greatest proofs that Jesus was a real man was that he would become tired and would retire from the crowds for rest. This was the first withdrawal for a special ministry to the apostles, as well as for rest.

QUIET TALKS ON THE SIMPLE ESSENTIALS

By Mr. S. D. Gordon

Bijou Theatre, Boardwalk, Atlantic City, N. J.
July-August, 1923

Auspices Atlantic City Council of Churches
No. 13—Does Prayer Count?

Prayer changes things. It changes things at the other end. It changes things at this end.

When prayer can make any change it likes at this end, the praying end, it will make any change you like at the other end.

When God can reach in and do as he likes in you, you can reach out your hand and do as you like with God, and among men, and in the circumstance of life.

And you think that's getting it too strong. That seems irreverent. Well, if so you get off in a quiet corner, and look at the first half of that sentence. If you stand the tug of the first you'll have no bother with the second half.

Without doubt when the God-Man can reach in his pierced hand, and do as he likes with us, we can reach out eager longing hands and do as we like with him. The last part of the sentence is under the hard thumb of the first part.

Today's talk is a simple story out of life that I know personally. So I speak with positiveness. It came to me direct from the man himself. He was born in Maine, college bred, trained in the law, a big man in physique and in leadership among his fellows, and a confirmed sceptic.

He moved to the middle west, and later represented his district in the lower House at Washington. One day, listening to an unusually exciting Congressional debate, the impression came to him, very quietly but quite distinctly that God was right there. (He could prove logically that there was no God!) God was looking at him, thinking about him, and displeased with his attitude, and so on.

And he said to himself, "I guess I've been working too hard. I am getting morbid. I'll have long walk and a good meal and get rid of this absurd impression."

He had his long walk down by the Potomac, and his well ordered meal, and came back to his seat the next noon in Congress. And so did the impression come back, quiet, distinct, clear. He was greatly shaken. But nothing more took place at that time.

Then he returned home in the middle west, for personal matters, and political. He was planning to secure the nomination of his party for the governorship. His party was dominant. The nomination was practically an election. And he was in the line of such action.

Reaching home his wife tactfully told him that two of them had made a covenant of prayer that he might decide to be a Christian. Instantly he thought of that strange Washington experience.

But he didn't want her to know how interested he was. So he asked in a careless tone when this praying began. He did some quick thinking back. And he knew that she had named the day when that strange impression first came.

He was greatly shaken. He was honest. He really believed there was no God. But he was a lawyer, used to sifting evidence. When these two women did something they called praying out by the Mississippi, something akin, of an unprecedented sort, happened to him down by the Potomac.

After a day of intense inner conflict, the next night he surrendered his strong will to the higher will. Then an old-boy-time conviction from the early Maine days came back. And from that hour he gave his trained powers to pleading the cause of a new Client, and with marked power and results.

Then I got his wife's story. She had had a fresh touch with the Man that died. There had been a readjustment in her life. Somethings, not wrong, but not best, went out, and others came in. The old time desire for her husband took on a new life. A covenant of prayer was made with an intimate friend.

That night, kneeling, a quiet inner voice seemed to say distinctly, "Are you willing for the results?" A second time and a third time, the question came. Then she seemed to understand and said, "I am willing for anything, you think good to have come, if only Henry may be out and out for Thee."

What were the results for her? Well, she was the wife of a lawyer with large practice and large income. She was the wife of the Congressman of that district. She would likely have been so far as things political can be judged ahead, the wife of the governor, and the first lady socially of the state and capital.

She became a Methodist preacher's wife, with a very different income, and social status. Yet I have never met a woman with more of that fine beauty in the face that comes only when the heart is at rest.

Prayer changes things. It changes things at the other end. It changes things at this end. When prayer can make any change it chooses at the starting end then it will make any change you choose at the other end.

I told the story one morning to two thousand business and professional men in Cincinnati, at a laymen's missionary convention. As I finished

the talk the song leader was asked to sing a solo but declined. And I wondered why. Then we were dismissed.

As I turned to go I found myself facing the song leader. Then I knew why he hadn't sung. With a fine control over the emotions stirring him he said, "Was that Henry Otis Pratt you were talking about?"

I said, "Yes." Gripping my hand hard he said, "The other woman in that covenant of prayer was--my mother!"

And that close personal touch brought close home the reality of the unseen and of the power of prayer.

Get ready for the Budget-Sunday December 2nd.

WHY READ A RELIGIOUS PAPER?

A Religious paper makes Christians more intelligent.

It makes them more useful.

It helps mightily in Church finances.

It secures better teachers for the Sunday School.

It secures better attendance at the prayer meeting.

It leads to a better understanding of the Scriptures.

It increases interest in the spread of the Gospel.

It promotes unity of faith and practice in the Churches.

It exposes error and exalts truth.

It places weapons in the hands of all to defend the truth.

It affords a channel of communication between brethren.

It gives the news from the churches.

It awakens the talent of the denomination and makes it more useful.

It throws light upon obscure questions of practical interest.

It cultivates a taste for good reading.

It carries happy hours to children.

It creates interest in the salvation of others.

It develops a spirit of fraternity.

It stimulates the practice of practical stewardship.

Its presence in the family shows real identification with the Church.—Ex.

November Stewardship Month-Study it, Practice it.

Sunday December 2nd- Statewide Every Member Canvass.

Elect your messengers to the State Convention at Corinth November 13-15, and if necessary pay their way.

It is said the Baptist Bible Union will begin the publication of a paper to be edited by Dr. W. B. Riley of Minneapolis.

Rev. Lloyd A. Parker proposes to resign his work in Dayton, Ky., and would be glad to return to Mississippi. His wife's former home was at Booneville.

Dr. Ben Cox raises the question whether the cancellation of a meeting by a church or pastor that had engaged an evangelist does not put the pastor or church under obligations to send a check to the evangelist, who may have turned down several other meetings for that date.

Dr. J. B. Lawrence, our former mission secretary, gladdened his friends in Jackson by a brief visit last week. He had been in a good meeting at Humbolt, Tenn., an old pastorate of his, and at a meeting of Fundamentalists in Memphis. He is looking well and happy for a man who carries the burdens of a great pastorate and a college presidency.

The Baptist Record

PUBLISHED EVERY THURSDAY BY THE
MISSISSIPPI BAPTIST CONVENTION BOARD
BAPTIST BUILDING
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSEY, EDITOR

SUBSCRIPTION: \$2.00 a year, payable in advance

Entered as second-class matter April 4, 1919, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1917.

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

INVISIBLE GOVERNMENT

Yes, we are not writing about the Ku Klux today; but we are writing about the whole subject of invisible government.

In the first place, it is no new thing under the sun. If it has not been going on since the beginning, it has at least been going on a long time. The prejudice which is quite common against what people call "politics" is the natural reaction of men's minds against being governed by somebody or some clique which does not come out in the open, but accomplishes its purposes under cover. It is doubtful if any very large number of political results are effected unless somewhere somebody has been privately working at it.

International treaties and agreements have always been wrought out in more or less privacy because plans are often interfered with and delayed by publicity. Diplomacy has come to be almost a synonym for secret conferences and accomplishing results by private agreements before they can be thrown open to public inspection. We are not commending this method, but simply saying that invisible government is no new thing; and if recent conspicuous examples of it or charges of this kind will set people to studying the whole subject, perhaps some good will come of it.

If we should go back twenty-five years, or less in some sections, we could find a conspicuous example of invisible government in the liquor business in the United States. Maybe it is not entirely dead yet. People connected with the liquor business seemed to know how to pull the strings and make the office seekers or the office holders dance. It was a clear case of invisible government. The people had a fear of invisible government when they talked about the "interests", the "trusts"; and they still speak about "Wall Street" with the same sort of apprehension. Now these, in so far as they really exist, are just more examples of invisible government. There are others.

If the various "blocs" and groups in Congress, or among the people are not cases of invisible government, they are at least examples of government within the government. To recognize "farm blocs", or "labor unions", or "manufacturing interests", or banking interests, or railroads or different racial groups as political factors and as means of securing legislation or even controlling the country without legislation or contrary to legislation, this is to erect a government within the government, and so in a measure to supersede constitutional government for the people and by the people.

A conspicuous example of an invisible government is in the minds of many people the efforts of Roman Catholics to secure special legislation favorable to them, or the execution or annulling of the laws in their interest. I was told of an effort by the Roman Catholic bishop of Mississippi to select men for executive offices. I was also told that in the last state election the word was passed to Catholics that they were to vote for a certain man. He was not elected. The Knights of Columbus is a secret organization and

doubtless seeks to accomplish its purposes by methods that are invisible to others.

But they are not alone. It is practically impossible for any secret organization to refrain from working under cover to attain its purposes. One of my earliest recollections was the charge made against a certain secret organization that it had used its influence successfully to secure the acquittal of a man who was charged with murder. It is impossible to say how much of this is done. But it would hardly be doubted by anyone that men are in office or out of office because of their connection with this or that secret organization. We are simply saying things that everybody knows to be true. What are secret organizations for if they are not to help one another. The fact that they become an invisible government may be incidental, but it is inevitable.

Maybe while we are reading so much about invisible government, we had better think the thing through. There are people who are afraid not to belong to some sort of secret order. They don't know how they could ever make a success in life without it, and some of them are honest enough to say so. And that brings us to the last point. Is invisible government a necessity? Is it helpful or hurtful? Is it consistent with visible constitutional government? Is it in harmony with democracy, or destructive of it? Does it do harm or good? Maybe we had better think over that matter a while before answering it. Maybe a religious paper is not the place to answer it. But your head and my head may be a very good place to work the problem out.

We will go this far in answering it, and this is a good place to say it. A Baptist church is no place for an invisible government. Not long ago we heard a man boast of how a Baptist church got rid of a pastor. Some "good brethren" laid the wires and before the pastor knew what had happened to him the mine was sprung and he was blown up. This was an example of invisible government. There are some people who are so thoroughly trained in secret diplomacy that they don't know how to deal as man with man, even in a church. It is whispered around today that the calling of a pastor, or the retaining of him in some churches is based on whether or not he is a member of this, that or the other. If he is, somebody is working against him. If he is not, somebody else is working against him, and the see-sawing begins. A Baptist church is no place for any sort of politics. It can not be governed by secret processes and live. There are questions and issues which do not enter the church doors. If they do, the church's day of power is gone.

Somebody may say this is a ticklish question to write about. But it is too serious a matter not to write about. And it must be approached in brotherly love and a sincere desire to further the kingdom of God.

Pastor Thompson reports that two preachers were ordained at Newton on last Sunday, another licensed, one man baptized and seven people received into the church by letter.

Friends in Covington county presented the moderator of the association, Brother J. N. Welch, a watch in appreciation of his service for sixteen years, and re-elected him over his protest.

The churches at Mt. Olive and Seminary presented Pastor A. S. Johnston with a new Ford car and now he is doing more work than ever.

"SOME PAINS IN THE CAMPAIGN"

In an editorial in the Baptist for October 25th, on "taking the pain out of the campaign," I note that you say "you can't take the pain out of the campaign for some people." Dear brother, you are exactly right, and the writer happens to be one of the many whom the campaign pains, though not for the reason that you suggest. It has always been a pleasure and not a pain for me to give. There are some of us who gave freely and even tithed before the 75 Million Campaign

was ever heard of. But here are some of the chief reasons why the campaign pains me.

First—I do not believe it is God's plan nor even a good plan, nor a plan that has the sanction of a majority of the Baptist people. I believe that it is even subversive of Baptist principles.

Second—It is violative of distinct Baptist doctrine in that some Board or Committee has assumed the authority or right to tax, or assess, or "apportion" the individual independent Baptist churches and members thereof so much per head. 3,000,000 Southern Baptist at \$5.00 per head per year for 5 years is the basis of the plan of the campaign.

Third—Some of the methods used in "putting over" the campaign gave me a pain. A member who did not sign promptly on the dotted line for the amount he was assessed by the committee (who gave any man the right to assess any member anything) was called a "slacker" or some other equally unkind and un-Christian name. The pastor who failed or refused to "put the campaign over" in his church for the amount assessed by some Board was likewise referred to in uncomplimentary terms by the "powers that be", and it was broadly intimated that he would not be "acceptable" as a pastor within the bonds of the Southern Baptist Convention.

Fourth—While it does not pain me to give, and while my pledge is paid up to date, I have never given with less joy and satisfaction. It takes all the pleasure out of giving to have some one else "apportion" you what you shall give; and after you have signed the pledge card it becomes no longer a gift or a free will offering, but a debt, and an obligation to be discharged.

Fifth—The majority of the Baptist people did not even subscribe to this campaign and are evidently not in favor of it. There will be still fewer in favor of it at the end of the 5 year period.

Sixth—In spite of the evident disfavor in which the campaign is held by the majority of the Baptist people, an attempt is now on foot to put on a campaign for an even larger amount at the close of this campaign period. This is another attack on a Baptist principle wherein a majority of the members is supposed to rule. This attempted campaign is being planned against the wishes of a majority, and is an attempt to have the minority rule the majority. If the people favor it, why haven't more signed up in this campaign and why haven't more paid who have signed?

Seventh—It is commercializing religion, putting everything on a dollar and cent basis, driving many good people away from the church, and in its drive for members is bringing many unconverted into the church. It is driving spirituality out of the church.

Eighth—It is busy dictating or "suggesting" to our pastors who still want to declare the whole counsel of God and His one and only plan of salvation to a lost world, some phase of the \$75,000,000 campaign (with the emphasis on the \$) practically every Sunday. They are even sending out such suggestions to the teachers in the Sunday Schools. Many pastors are tired of this presumptuous interference, but lack the courage to protest openly. If this practice is allowed to continue, where will our Baptist independence be?

Ninth—Instead of doing things in open conference in the good old Baptist way, the plan is to appoint a committee to handle things, a steering committee it is sometimes called—perhaps because they sometimes have more steers than sheep on them. This campaign is sometimes called a drive. Well, you do drive steers, but God's sheep follow the "Good Shepherd" and know and love his voice. I haven't heard His voice in this campaign. I want to be treated as a sheep, not as a steer. I don't want any man to drive me.

Tenth—Taking the pain out. Well, brethren, they took some "mon" out of "Salmond," but that was nothing unusual and didn't hurt. He doesn't hurt. He doesn't have enough money to hurt much or to help much. It does pain him, however,

to help, however little, in paying people to go around talking "spizerinkum" and "pep"—yes, actually paying for such talk instead of teaching spirituality and prayer. It also pains him to help even a little in building palatial club-houses called churches in larger towns where the building they already had contained space that was seldom, if ever, filled by its congregations. Just false pride. About all the other objects to which the campaign is supposed to contribute, I have had the pleasure of giving to many times before the existence of this campaign.

Now to remove all the "pain" from the campaign, I suggest that we take the "ax" out of the hands of our self-constituted boards of tax assessors of the churches; that we take the "owe" out of our Boards. Then to clear the thing off completely lets take the "cam" out as well as the "paign," and pay out and stay out. Let's permit no more campaigns or drives for money in our churches. Let's overturn the tables of the money-changers and lets make God's house once more a house of prayer. Let's break to pieces this \$75,000,000 golden calf, that some of our leaders have set up for us to worship, and cast its dust to the four winds.

Lets go back to the old faith, the old way, the right ways—God's ways.—J. B. Salmond

The Editor's Reply

We publish the article by Brother Salmond because he has a right to be heard, and because if there are mistakes they ought to be corrected. If there are those who have mistaken ideas about the campaign they ought to be set right.

We wish to say that with some of the criticisms which he makes we are in entire sympathy, but they are not criticisms which apply to the campaign but to a general condition in the churches. For example he says that "pep" and "spizerinkum" have been substituted for the power of the Holy Spirit. In some places this is true, but it has nothing to do with the campaign and the campaign is not in the remotest way responsible for it. It is enough to make a Christian sick at heart to have human excitement and hysterical enthusiasm substituted for or injected into the work and worship of God. However the names "pep" and spizzeringtum may be new but the thing is old. A long time ago we saw people clapping their hands and hurrahing in a protracted meeting trying to get up a shout, mere physical and emotional excitement. This is the same old thing.

Again, Brother Salmond says that the Campaign has put giving on a wrong basis. It is true that some pastors, secretaries and others have made appeals to pay the debt, to meet your pledge, to bring up our apportionment, etc. These are and should be secondary motives. It is a mistake to give them so much prominence. But this too is not new. We have heard for thirty years appeals to "pay the boards-out of debt," to pay before the books close, etc. These are certainly not the Christian motive. We ought to go back to first principles and let the love of Christ constrain us. But Paul appealed to the Corinthians to pay what they had promised, and said it would be proof of their love.

Again Brother Salmond says that the Campaign was the plan and work of a minority. Now that needs looking into from two sides. This writer has been in a good many churches in Mississippi and it would be difficult for ANYTHING TO BE PASSED BY A MAJORITY OF THE CHURCH MEMBERS, for the simple reason that there is ALMOST NEVER A MAJORITY OF THE MEMBERS PRESENT. It is simply impossible to get anything done absolutely by a majority. The majority action is ideal but seldom actual. That is one side of it. Here is the other side. The way Baptists do their work of missions, education and benevolence is by way of conventions. There is simply no other way to do it. The Southern Baptist Convention is a representative body. The Campaign was adopted

and put on by the Convention not simply by a majority of those present. It was done unanimously. And when it was done those churches went into it which approved it and those that didn't approve it stayed out. There was no compulsion except moral suasion and the appeal to duty. In looking forward to plans for the future the associations in Mississippi have already taken action, anticipating the plans of the next Convention.

As to "assessments" and "apportionments," there is a difference as wide as that between Methodist and Baptist. Any man can see it who isn't blind. There is no penalty for not subscribing and no penalty for not paying. It may be true that some may have been unfortunate in the use of the term "slackers," but in this there is room for difference of opinion. If a man is not a slacker the term won't hurt him, if he is the people are likely to find him out. As to the threat that a man would not be acceptable as a pastor who didn't participate in the Campaign, we have never heard it used except to say that the churches would not desire a man who did not lead them forward. And it is certainly true.

Brother Salmond says a majority of the Baptists did not subscribe to this Campaign, and are evidently not in favor of it. Now that depends on "where you are at". The majority of those with whom this writer is associated subscribed to it and are in favor of it. Those who did not subscribe in most cases were people who were not reached, to whom the invitation and the opportunity did not come. Certainly more of our people went into this by far than ever went into anything before. There is nothing at all that compares with it in this respect. More people were reached and more money subscribed and paid than ever before.

Brother Salmond makes the general statement that the Campaign is "subversive of Baptist principles," and then indicates some of the ways in which this is done. He says it puts the work of the churches into the hands of committees. We grant that the committee idea is capable of abuse and is actually abused. But the Campaign is not responsible for it. We believe that many "boards of deacons" take too much on themselves; that some pastors are dictatorial and autocratic; that committees are not always responsive to the will of the church. These things ought to be corrected, and they can be. They are undemocratic and unbaptistic. But we cannot do without pastors and deacons and committees. They are necessary agencies through which the church functions. We can not afford to burn up the barn and all the corn in it just to get rid of the mice.

As to dictating to pastors what to preach, we don't know anything about it. If it is so, the pastor is a free born American, he can do as he pleases. We do know that an editor receives almost daily requests from some agency or other from Halifax to El Paso to write editorials on such and such subjects. We don't get mad and raise the mischief. We don't set the house afire nor quit the job. If it is a good suggestion he tries to profit by it; if it is not he throws it into the waste basket.

Another objection to the Campaign is that it puts all the work on the dollar basis and gets unconverted members into the churches. How the Campaign gets unconverted members into the church is not shown and we cannot see the point. As to the dollar basis, if there is a measure of truth in it, we should certainly seek to correct it. We believe there is a tendency in the churches and among the preachers to measure success by money. The Campaign is not responsible for it. It is an evil that our age is afflicted with. We are for fighting it and correcting it with all our might. It may be that the Campaign has accentuated it. It may have shown us an evil which lay in our natures. It is a good thing to kill and it is a good time to kill it.

As to the complaint that money is used to build big churches in cities, this seems an appeal to prejudice which ought not to be made if it were so. And the truth is that it is not so. There are

49 churches in Mississippi being helped in their buildings; of this number the majority of them, 28, are country churches.

Lastly, Brother Salmond has no better plan to suggest, no constructive measure to propose. He simply wants to go back. That is not the direction we are traveling. We mean to walk in God's ways, adhere to the old faith and go forward in His work.

MISSISSIPPI COLLEGE

November 17th will be Home Coming and Visitors' Day for Mississippi College, Clinton, Miss. This will be the biggest celebration in the history of that noted college which was founded in 1826.

The Alumni, former students, parents, and friends of the institution will be the guests of the college on that day. The opportunity of seeing the buildings, being on the campus, meeting old acquaintances, talking with members of the faculty, getting acquainted with the present student body, enjoying the excellent program, will make each guest better acquainted with college life of today and also find that the same school spirit of other days has suddenly been regenerated and worked up to its one-time high pitch.

A barbecue-picnic for 3,000 visitors is being prepared by the college and citizens of Clinton for that day, November 17th.

Many high school students will for their first time spend a day as the guest of a college. The clubs of Jackson and Vicksburg have been invited to make November 17th Mississippi College Day and have their weekly luncheon as guests of the college.

Every possible arrangement is being made for the greatest pleasure of each visitor, and it is the hope of the committee in charge that there will be a large representation from every section of the state. Many noted sons of the college will be there and hope to see their college friends.

The general program for the Day is as follows:

1. Basketball game—Hillman College vs. University—10:00-11:00.
2. Mississippi College Glee Club Entertainment—11:00-11:30.
3. Extemporaneous debate between old members of the Philomathean and Hellenian Literary Societies—11:30-12:15.
4. Fall Orations by representative from each Society—12:15-1:00.
5. Dinner served Free on Campus for all—1:00-2:00.
6. Open Air Band Concert; Special Meeting of Visiting High School Football Men—1:45-2:15.
7. Football game—Mississippi College vs. Mercer University from Macon, Georgia—2:30.
8. Freshman Exhibition between halves of football game.
9. Banquet for former students—6:00-8:30.

—R. B. Gandy.

NOTICE TO CHURCHES

If you cannot carry on your work without assistance from the State Board, obtain blanks from the Board office, fill out every space, have them properly endorsed and send them to the writer not later than the last of November.

R. B. GUNTER,

Cor. Sec'y.

Chicago damsels are asking that army officers leave their spurs at home when dancing as gowns are torn and shins are skinned by them. The ladies might retaliate by wearing a cloak made of cockleburs. But that would probably break up the meeting.

Brother T. F. McCrea of Chefoo, China, writes us that Mrs. McCrea underwent a serious operation in August, but in answer for her has been raised up. He is lonesome from not hearing from friends in Mississippi. His oldest son is a teacher in Willingham College, Hwanghien, China. His second son expects to be a missionary architect and is now studying in the University of China.

1923

Mississippi Program

1923

BAPTIST 75 MILLION CAMPAIGN

N. T. Tull, State Organizer

STATEWIDE SIMULTANEOUS
ASSOCIATIONAL CONFERENCES

For Consideration of the
Great Budget-Stewardship Movement
SUNDAY AFTERNOON, NOV. 18th, 1923
2:00 to 3:45 O'Clock

At a workers' meeting held in Jackson on Friday, November 2nd, it was voted to ask every Association in the state to have a conference at the same hour on Sunday afternoon, November 18th, beginning at 2 o'clock, for the discussion and consideration of plans relating to the program that is being launched in every state of the South for the teaching and study of Stewardship and for putting into operation the Budget Plan in all the churches.

All interested Baptist workers are invited to attend these conferences, but the special groups who are expected and urged to be present and take part in the meetings are the Budget-Stewardship Committee of the Association, the Executive Board of the Association, and the Pastors.

The following is a suggestive program that should be carried out, with the necessary modifications, at each of these conferences. The Organizer for the Association will be responsible for the program and will select such speakers in advance of the meeting as he may think proper. The fullest co-operation of all our people is sincerely requested in making these conferences a success.

Suggestive Program

- 2:00 p.m. Meeting called to order—Prayer.
2:15 p.m. Pastor's Part in the Teaching of Stewardship.
2:30 p.m. Church's Opportunity in the Study of Stewardship.
2:45 p.m. Relation of the Budget Plan to Stewardship.
3:00 p.m. Roundtable:
1. How to Organize and Conduct Classes in Stewardship.
2. How to Put On and Operate the Budget Plan in the Church.
3. The Statewide Every Member Canvass first Sunday in December.
4. Necessary Equipment for Putting On and Operating the Budget Plan.

MEETING PLACES FOR CONFERENCES

District 1

Association	Meeting Place
Copiah County	Hazlehurst
Hinds County	Jackson Second Church
Holmes County	Durant
Madison County	Canton
Rankin County	Brandon
Simpson County	Mendenhall
Smith County	Raleigh
Yazoo County	Yazoo City

District 2

Carroll County	Carrollton
Coldwater	Hernando
Deer Creek	Leland
Delta	Greenwood
Grenada County	Grenada
Montgomery County	Winona
Panola County	Sardis
Riverside	Lula
Sunflower County	Moorhead
Tallahatchie County	Charleston
Tate County	Senatobia
Bolivar County	Cleveland

District 3

Alcorn County	Corinth First
Benton County	Ashland
Calhoun County	Vardaman
Chickasaw County	Houston

Itawamba County	Fulton
Lafayette County	Oxford
Lee County	Tupelo
Marshall County	Holly Springs
Monroe County	Aberdeen
Pontotoc County	Pontotoc
Prentiss County	Booneville
Tippah County	Blue Mountain
Tishomingo County	Iuka
Union County	New Albany
Yalobusha County	Water Valley

District 4

Choctaw County	Ackerman
Columbus	West Point
Kemper County	Scobba
Kosciusko	Kosciusko
Lauderdale County	Meridian First
Leake County	Carthage
Neshoba County	Philadelphia
Newton County	Newton
Noxubee County	Macon
Oktibbeha County	Starkville
Scott County	Forest
Winston County	Louisville
Zion	Eupora

District 5

Bay Springs	Louis
Clarke County	Quitman
Covington County	Collins
George County	Lucedale
Greene County	Leakesville
Hancock County	Bay St. Louis
Harrison County	Biloxi
Jackson County	Pascagoula
Jones County	Laurel First
Lebanon	Hattiesburg First
Pearl River County	Picayune
Perry County	Richton
Wayne County	Waynesboro

District 6

Franklin County	Meadville
Jefferson Davis County	Prentiss
Lawrence County	Silver Creek
Lincoln County	Brookhaven
Mississippi	Liberty
Pike County	McComb First
Union	Fayette
Walthall County	Fylertown
Marion County	Columbia

ENLISTMENT CONFERENCES

Beginning Tuesday morning, November 13th, at the First Baptist Church, Corinth, during the Baptist State Convention, there will be held from eight to eight-thirty every morning an Enlistment Conference for the discussion of plans and problems that relate to our Mississippi Program.

Everybody is invited to attend and take part in these conferences. A tentative program for these meetings is given below:

PROGRAM ENLISTMENT CONFERENCES

Tuesday Morning

- 8:00 Song and Prayer.
8:10 The Southwide Unified Budget—O. E. Bryan.
8:30 Roundtable: The Budget in the Country Church—Owen Williams.
8:45 Adjourn.

Wednesday Morning

- 8:00 Song and Prayer.
8:10 The Foreigner a State Mission Problem—J. E. Byrd.
8:20 Roundtable: Statewide Every Member Canvass—N. T. Tull.
8:45 Adjourn.

Thursday Morning

- 8:00 Song and Prayer.

- 8:10 The Cause and Cure for Short Pastorates—B. H. Lovelace.
8:30 Roundtable: Solutions for the Country Church Problem—R. L. Breland.

GAMBLING

Gambling, says Sir Walter Scott, in the introduction to "St. Roman's Well", is "a vice which the devil has contrived to render all his own, since it is deprived of whatever pleads an apology for other vices, and is founded entirely on the cold-blooded calculation of the most exclusive selfishness." The prevalence of the vice calls for some straight thinking concerning its iniquity. Too many persons, including both the "society" women who play bridge and the street urchins who roll dice in back alleys do not consider gambling inherently wrong. They ignore the fundamental fact that gambling at dice and cards is immoral because it is an attempt to win money by making somebody else lose it. There is no way for the gambler to profit except by causing his opponent to suffer. This is the crux of the matter and must be emphasized if people are to be made to believe that gambling is an evil in itself, independently of whether one can afford to lose. Can one afford to win, or try to win, at the expense of another, should rather be asked. Jackson (Miss.) Clarion-Ledger.

WHERE BAPTISTS ARE THICKEST

Dr. E. P. Aldredge sends out the following: There are 6,476,759 Baptists of all bodies in the territory of the Southern Baptist Convention. Reference to the census of the South reveals the fact that there is one Baptist to every 5.7 persons of all ages in the section.

The number of Baptists shown to reside in the various states of the South is as follows: Alabama, 552,717; Arkansas, 258,676; District of Columbia, 48,701; Florida, 169,845; Georgia, 977,071; Southern Illinois, 70,374; Kentucky, 405,758; Louisiana, 225,501; Maryland, 41,025; Mississippi, 679,247; Missouri, 270,896; New Mexico, 9,786; North Carolina, 575,911; Oklahoma, 182,879; South Carolina, 409,812; Tennessee, 453,881; Texas, 640,978; and Virginia, 503,712.

Mississippi has the largest Baptist membership in proportion to the total population of the state, there being one Baptist to every 2.6 persons. Georgia is a close second with one Baptist to every 2.9 persons. The proportion of Baptists to the total population in the other states is as follows: South Carolina, one to 3.8; Alabama, one to 4.2; Virginia, one to 4.3; North Carolina, one to 4.4; Tennessee, one to 5.1; Florida, one to 5.7; Kentucky, one to 5.9; District of Columbia, one to 9; Oklahoma, one to 11; Missouri, one to 12.5; Illinois, one to 23; Maryland, one to 35.3; and New Mexico, one to 36.8.

Noxubee County Association met at Mashula last week. This is the first regular meeting since organization. Judge Brame was elected moderator and Mr. Whitman clerk. The letters were read, as there are less than a dozen churches in the county. However the attendance was good, many people attending an association for the first time. Brother Clark begged off from preaching the associational sermon as he was at home. The mission reports were read by Brethren Mobberly, Williams and Metcalf. Several good speeches were made. The editor was drafted to preach in the afternoon. The ladies had a well attended meeting in a nearby church and Miss Lackey was with them. There was an excellent dinner served at the church. We were unable to remain for the discussion of other subjects which came at night and the next day. Several churches from the old Choctaw Association came in and it was agreed that the body should be called Noxubee County-Choctaw Association.

It is very gratifying that with the poorest crops our state has had for fifty years, the churches in Mississippi have given more money for the 75 Million Campaign than last year.

Convention Board Department

R. B. Gunter, Corresponding Secretary

Two of the best books which the writer has read for some time are, "What You Can Do With The Power Of Your Will", by Russell H. Conwell, and "Stewardship And Missions", by Cook. These books are well worth every man's time and money. If you want to make good investments, invest in good books. The Baptist Book Store, Jackson, Mississippi, will supply you with these books.

Our Appreciation

We desire to take advantage of this opportunity to express our gratitude to the pastors and the laymen who have made possible the unexpected success during the two Campaign round-ups for the year. April brought in more money than any month ever has, and October is \$100,439.52. We are able to report an advance over last year of \$85,000.00 or more. This is evidence that much hard work has been done. The brethren have been unselfish and unusually loyal. Two years ago the October receipts reached the \$100,465.96 mark.

We venture another prediction. One year ago last May when our people put forth a great effort in paying pledges—many of them borrowed the money with which to pay—we predicted that material prosperity would return. The prediction proved to be true. This last May when we were far behind we were inclined to believe that material prosperity could not be expected this year. This prediction proved to be true. But now since our people, when harvests are less than they have been for many years, have given as much as they

ever gave at this season of the year, we have good reason to expect a return of prosperity for next year. We should be spiritually prepared for this prosperity.

These predictions are not the result of our own prognostications or our own wisdom, but are in keeping with the teachings of God's word; and the sooner we come to take the word at what it says the sooner will we realize perennial prosperity, both material and otherwise.

It now seems that we shall be able, since some of the churches to which appropriations were made are not building, to complete our year's work again without any indebtedness. We have reason to be grateful for we have not yet retrenched in our work.

We have one more year of the Campaign. It is possible to make this the greatest and the best of all. We should so determine at this time. We should be satisfied with nothing short of our goal, and it is not so much a matter of ability, but a matter of willingness. If we are willing and determined to reach our goal, success is ours. While our people have paid in \$475,216.45 this year on the Campaign, yet this came from much less than half of our church membership. We should continue to place before our people large objectives and to teach them their duty as stewards of God, then we shall double the number of our contributors and more than double the amount which we have now received. Remember our annual goal following the 75 Million Campaign is One Million Dollars.

REPORT OF THE COMMITTEE APPOINTED TO NAME A FOREIGN MISSION BUDGET FOR 1924

Your Committee has given earnest consideration to the matter of estimates on the fields and a reasonable budget for the year 1924 which was referred to us.

We find that the Board owes the banks \$1,344,905.25. To this must be added the amount necessary to carry the work from now to May, 1924, if we would determine what our probable liabilities will be before the present convention year closes. Basing our calculation on the amount which we expended last year for the same period, we find that we must add \$927,913.00 to the above, making a total of \$2,272,818.25 as the probable liabilities of the Board before the next Convention meets.

The total receipts last year for the period from now to the Convention were \$1,747,000. Deducting this amount from the above probable total expenditures leaves a possible indebtedness May 1, 1924, of \$525,818.25 instead of \$1,344,905.25 which now burdens the Board and retards and imperils the work.

Therefore, your Committee does not feel that it can safely recommend anything whatever for equipment on the fields, such as missionary residences, church buildings, or other material necessities, but confines its recommendation for the year beginning January 1, 1924, to \$2,044,501.42, which, according to our calculation, covers the bare living necessities of the missionaries and native workers and enables the Board to keep these on the fields and in the work.

So distressing is the Board's financial condition, we recommend that the administration request the missionaries to reduce even this latter amount wherever it is found possible to do so by the saving of any items which are not absolutely necessary to the present maintenance of the work.

The Committee further recommends that the

denomination be informed that the receipts of the Board have so seriously declined as to make this action necessary, and that we have in this recommendation cut out of the estimates of the missionaries \$1,600,589.43; and that the Secretaries be instructed to give to the denomination some of the individual items which have thus been cut out of the estimates to show the brotherhood how seriously and disastrously the decline in the receipts of this Board are hurting their great Foreign Mission enterprise and defeating many workers on many fields.

Resolved again that the denomination and the missionaries on the fields be informed that as soon as the denomination furnished the necessary money, this will be used to take up the most urgent of these needs which, much to our sorrow, we are now compelled to deny the faithful workers who have so earnestly asked for things which the Board cannot give.

J. M. Shelburne,
J. L. White,
Joshua Levering,
Alta Foster,
L. Howard Jenkins,
W. Harrison Williams,
Committee.

ANNOTATIONS ON THE ABOVE

By the Corresponding Secretary

The above action of the Committee was unanimously approved by the Foreign Mission Board in its Annual Meeting. This action tells the saddest tale that was ever sent out from the Foreign Mission Board Rooms to Southern Baptists. Let the men and women, the rich and the poor, the boys and the girls of our churches read and ponder it.

This was the meeting when the Board receives from its missionaries the estimates of those things which they and the native workers most need for the care of the work and to make useful the lives which they have given to foreign mission service. The total of the estimates of needs on

the foreign fields which were before the Board amounted to \$3,103,887.85, from which was deducted a probable saving in exchange which at this time is in many countries in our favor. Face to face with these needs of the missionaries and with the Board's declining receipts, there was no other course for the Committee and the Board to pursue than ruthlessly to cut these estimates, and, if possible, reduce the alarming debt of the Board. What this means to the work and the workers few Southern Baptists will ever know, and the missionaries will never know how this action has cut into the hearts of those who took it.

The Committee and the Board calculated that it would require more money to bring the missionaries home than to keep them on the field. Therefore, as a necessary course, only items for maintenance were approved, and every item for equipment was denied. This unfortunate single cut of \$1,600,589.43 follows, be it remembered, a cut of \$725,629.00 last year and of \$1,205,391.00 the year before. By long waiting and annually deferred hopes the hearts of many missionaries and struggling native Christians are made faint.

But what could the Board do? It was promised Four Million Dollars a year out of the 75 Million Campaign, not including its part in the amount pledged above 75 Million. We have received an average of about one-half that amount and recently the receipts of the Board have steadily declined month by month. The Board has already been compelled to borrow \$1,344,905.25 to keep the work going; and is now determined to stop this accumulation of debt, if possible; but at this meeting it was thought best to maintain for the present the missionaries on the field, even though some of them must mark time for want of equipment, and give the denomination another chance to come to the rescue of its workers and its foreign mission work.

The cut which the Board was compelled to make will, we hope, reduce the present debt to \$525,818.00 by the first of May, if the receipts for Foreign Missions from now until May are not wholly disappointing. No calculation on this matter could, of course, be more than approximate.

Let us tell the simple truth, but tell it in love and, if possible, without offense. That simple truth is this: The Foreign Mission Board is brought to its present straits, its work is thus imperiled because the 75 Million Campaign pledges have not been paid. The Foreign Mission Board has simply failed to get enough money to carry on its work. Anyone who will do a little figuring will see that the Foreign Mission Board has been so extremely conservative in its appropriations and so persistent in denying the missionaries many things which they need, and for which they have plead, that if the Board had received its quota of 75 Million Dollars, it would instead of a debt now have the handsomest balance on its books that any mission board in the world ever reported; that is to say, it would have that balance if it had pursued the course which it has pursued in declining to make the appropriations. On the other hand, it could, by making appropriations, have saved millions of dollars in such ways as buying land in certain countries when the money of those countries is extremely low and land extremely cheap and already rising in values and in interest accounts, etc. It could, moreover, have made marvelous advance in its work through open doors of opportunity and marvelous fields of missionary endeavor. But, alas! Whatever responsibility subscribers to the 75 Million Campaign may feel for this state of affairs, the Foreign Mission Board feels that it can, in the fear of God and under the searching investigation of the Baptist brotherhood of the South, render satisfactory account of its economical stewardship.

(Continued next week)

November Stewardship Month-Study it, Practice it.

Sunday December 2nd- Statewide Every Member Canvass.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

MRS. A. J. AVEN, President, Clinton
 MRS. R. L. BUNYARD, 1st Vice-President, Madison
 MRS. P. M. DOUGHTY, 2nd Vice-President, Shaw
 MRS. C. LONGEST, 3rd Vice-President, University
 MRS. J. K. ARMSTRONG, 4th Vice-President, Louisville
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 MRS. JENNIE WATT, 6th Vice-President, Columbia

MISS M. M. LACKEY, Editor and Corresponding Secretary, Jackson
 MRS. A. J. AVEN, W. M. U. Vice-President, Clinton
 MRS. P. L. LIPSEY, Recording Secretary, Clinton
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 MRS. J. L. JOHNSON, Training School Trustee, Hattiesburg
 MRS. W. J. DAVIS, Margaret Fund Trustee, Jackson

MRS. HENRY F. BROACH, White Cross Work, Meridian
 MRS. H. J. RAY, Mission Study Leader, Grenada
 MRS. HENRY F. BROACH, Personal Service Leader, Meridian
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 MISS M. M. LACKEY, Editor W. M. U. Page, Jackson
 MISS M. M. LACKEY, Treasurer, Jackson

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 MRS. H. L. MARTIN, 2nd District, Indianola

MRS. Wm B. JONES, 3rd District, Baldwin
 MRS. R. L. CARPENTER, 4th District, Crawford

MRS. W. J. PACK, 5th District, Laurel
 MRS. E. W. HEWITT, 6th District, Summit

"ONE DOLLAR EACH QUARTER, FROM EACH MOTHER AND DAUGHTER".

NEWS FROM THE TRAINING SCHOOL

The seventeenth session of the W. M. U. Training School after a very busy summer has opened favorably. During the vacation months with Miss Littlejohn, our Acting Principal, and Miss Conner, our Office Secretary, sharing responsibilities so that each had a good vacation.

Splendid supervision was given to the affairs of the school, including Good Will Center. A large correspondence with prospective students was kept up and more than once every place was engaged and several on the Waiting List. Disappointments, chances and changes always come in, so the opening was not as large as we expected. With several who are yet to come and the four foreign girls arranged for by the delegates to Stockholm, for whom rooms are held. We will enroll about 125 by the end of the first quarter.

Our former Principal, Mrs. Maud R. McLure, came to us generously for two weeks of splendid service, and helped reorganize the school.

An interesting and attractive body of young women are here and are entering into this transition year with even greater desire to serve the school loyally than ever before.

The three graduates of our school who have been added to our staff are enthusiastic in their departments and it is a great joy to see how the school is furnishing good power for its own needs. Miss Quillin, of Mississippi, is director at Good Will Center; Miss Bucy, of Mississippi, is in charge of the new department of W. M. U. Study and Method; and Miss Lucy Brown, of Missouri, is assisting in Home Economics; Miss Tull, of Arkansas, and Miss Peele of North Carolina, have the department of Music, and Miss Dorsey of Virginia directs the Athletics. Our Student Committee, elected by the student body, is a strong one. Miss Williams, of Alabama, General Chairman; Miss Lawton, of China, Social Chairman; Miss Bobo, of South Carolina, Religious Chairman; Miss Fuller, of Texas, General Chairman; Miss Dorsey, of Virginia, Athletic Chairman.

The house is in perfect repair—all outside wood-work repainted, the rooms freshened and beautifully cleaned.

Miss Webb, of Georgia, and Miss Pearl Holloway, of Mississippi, and Miss Nina Jett, of Kentucky, with our Acting Principal, lived in the convenient Annex doing the summer work at Good Will Center, the Daily Vacation Bible School and as Assistant to Broadway's Pastor.

At the Annual meeting of W. M. U., the Trustees of the Training School, inspired by Miss Mallory, who told of fine donations sent the School—100 chickens from Alabama as valentines, crops of chickens from North Carolina and Kentucky, crates of eggs, fresh meat, potatoes, nuts, etc., from Kentucky and other States, decided to try to send some product of their own States to their school.

In August a letter to the Chairman from a lawyer in Hopkinsville, Ky., brought the glad tidings that Mrs. Chilton, of Christian County, had left a legacy of \$2600.00 to the school. The grateful appreciation of every woman in W. M. U., I know, goes out in full measure for this gracious remembrance from this child of God, and to her sons who so promptly executed their

mother's wish. This is no part of the campaign pledges.

All at House Beautiful, faculty and students, join in affectionate greetings to their sisters and foster mothers in your state, and ask especial remembrance in your petitions during this year, the first without our great Leader.

As always, Faithfully,

MRS. GEORGE B. EAGER,
 Chairman Board of Managers.

ON THE HIGH SEAS WITH MISSIONARIES

August 30, aboard the President McKinley of the Admiral Line, was my sailing date from Seattle for Japan and China. Mrs. A. C. Johnson, honored in our Union as our former recording secretary, was visiting her daughter in Seattle so she came to the wharf, bearing flowers for my cabin and also one of Mr. Johnson's big white handkerchiefs so that, as she waved it, it could be seen even after the vessel was far from the shore. Long and high did she wave it, thus withholding my tears as it kept holding my attention and reminding me that our splendid Union was with me to the very last. Friends of my college days live in Seattle so they also came cheering the cabin with their flowers, fruit and candy and then from the shore waving their "bon voyage" handkerchiefs. All the while the ship's orchestra, and the children were throwing over the deck streamers of multi-colored paper ribbon. The sun was clear and the sea was calm and to the room we gladly went, tarrying long because everything tasted so good. In the afternoon the ship's U. S. postal clerk distributed our mail and we had great joy reading letters and telegrams and opening packages of presents. Would that I could enumerate the names of those who thus remembered me but space forbids. However, I must mention three as typical: one was a huge box of candy from my Clionian Study Club in Birmingham; another was "a gift a day" box from the W. M. U. state secretaries; and the third was a somewhat similar remembrance from the W. M. U. Training School, this present including also the school's alumnae who were aboard. Personally I do not believe that anyone ever had departure from the home land made easier for her and so in gratitude I slept like a happy child that night.

What happened that night to my "balancing powers" I shall never know for in the morning I did not (and I shall never believe I could not) hold my head up. The next day and the next, too, it was one big struggle to creep up to the deck and I can honestly say that I do not yet know why people ever choose a sea voyage for pleasure. However, our "saltier sailors" agreed that it was a very rough voyage and I have a bonafide kodak (not just a memory) picture of one of the storms which dashed the waves above the hurricane deck. No wonder I had to lie low.

Still there was almost constant opportunity for delightful social intercourse, my especial coterie of friends being the 29 S. B. C. missionaries, 22 of whom were women. In our Baptist company there were also 6 children, 3 of whom had never made the trip. Over 75 missionaries of other boards were on the ship so that the almost daily vesper services and the gatherings on

both Sundays were distictly helpful. Miss Alice Huey of Alabama spoke one afternoon, Mr. E. M. Bostick of South Carolina was the Sunday school superintendent and Rev. A. Y. Napier of Georgia preached one Sunday. Mrs. Napier's sweet voice and the violin of Mrs. M. O. Cheek of Texas added greatly to our uplift and pleasure.

Speaking of pleasure, there was much of it in the way of athletics and stunts. From our Baptist ranks the athletic "stars" were the chairman, Miss Hundley, of Texas, Mr. and Mrs. C. L. Culpepper of Texas, Miss Phillips of Illinois and Miss Lawrence of Virginia. The sea graciously kept still on stunt night so we could hear each other as well as ourselves laugh over all the funny stunts of Mr. Cheek, Miss Winifred Moxon of Virginia, Miss Pear Johnson of China, Miss Irene Jeffers of Alabama, Miss May Walters of Florida, Miss Grace Wells of South Carolina and the many other performers. A distinctly Baptist fun time was in celebration of Miss Walters' birthday, original and very apropos "poetry" being furnished by Miss Lawrence and Miss Florence Walne of Japan. One afternoon the many children were given a party in the attractive social hall, several story hours being also conducted for them.

Through all the fun times, though, there ran a plaintive minor note for the first Sunday out at sea, September 2, the radio brought the news of the earthquake and fire disaster at Tokyo and Yokohama. Many on board were bound for Japan and of course the strain was hardest for them. Finally on the 11th, we entered Yokohama harbor but of course we could not anchor near the dock and no one was allowed to go ashore. However, many refugees were permitted to join us and from them we learned much concerning the fearful destruction. One refugee was a mother with two very small children on their way to America to take up life again with her people. Our missionaries gave of their little to supply her still greater need.

After two days in Yokohama harbor the anchor was raised and we set sail for Kobe where again we were kept for two days before a landing was possible because of the congested rescue work. Thus it was September 15th, in the late afternoon before any of us set foot on Japanese soil. Dr. E. N. Walne and Mrs. C. K. Dozier meeting us. The following Sunday night the great ship bore away our friends on their seven year ministry of mercy to China but I hope to see them there in the near future and with you to welcome them and the three to Japan home on their all too distant furlough. Grateful shall I ever be for the fellowship with them on the sea voyage. Together we lost sight of land, thus together realizing our dependence upon "the Master of the seas;" together we saw Fujiyama in the sunset and the star-light on the top-most deck with only the stars for our canopy we sang hymns and repeated Scripture, thus together realizing that we "cannot drift beyond His love and care."—Kathleen Mallory.

Sunday December 2nd—Statewide Every Member Canvass.

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

Adopt An Orphan for Christmas
Week before last we made the first announcement about our plan for our BYPU's to "Adopt an Orphan for Christmas" and are happily surprised at the result of this one announcement. Many BYPU's read it and wrote for one. We had two letters in the same mail wanting the seven year old twins.

For fear you missed that copy, here is the plan. Your State BYPU Secy. has the picture of each boy and girl and is asking the BYPU's of the state to adopt one for Christmas and write their orphan a letter and send him a nice Christmas box. I will send you a picture so you may know better the one you are to adopt.

One Senior BYPU wanted two. The boys wanted to adopt a girl and the girls wanted to adopt a boy. We let them have it just as they requested. Some of the unions are making their orphan an "Honorary" member of their BYPU.

If you want an orphan for Christmas send in your requests.

The young people of the Crystal Springs church are determined to have a BYPU. There have been two others times when the BYPU was started but for some reason did not continue, but a few Sundays ago they came together and reorganized with a determination to make a go of it this time and we feel sure with this kind of a spirit the BYPU will go and grow. Miss Ouida Pigott reports the organization.

Stewardship Program Results in 100 Per Cent Tithers

A letter from Mrs. Dale, Junior Leader at Prentiss, tells of their union giving the special program on stewardship. After the program the Leader had her ten minutes aid at the close asked for all who would become tithers, and every member present promised that from now on they would be a tither. "Train up a child in the way he should go and when he is old he will not depart from it."

Scotland BYPU Montgomery Co.

Word comes from The Scotland BYPU that they are doing splendid work and are working for the A-1 Standard. With Miss Minnie Skelton as president, Miss Lovera Yelvington, Cor. Secy. and Bro. Wroten pastor, we can expect nothing short of an A-1 Union.

We delight in that so many of our country churches are organizing BYPU's. So many times we have heard, "We can't have a BYPU in the country," but that idea is passing away and it has been proven that it is as easy to have a BYPU in the country as it is in town.

A good motto for a good BYPUer who is a school goer, B-a-c-k-Y-o-u-r P-r-o-f-e-s-s-o-r U-p.

The B. Y. P. U. of Blue Mountain College

The B. Y. P. U. is a very interesting phase of our College life. It is divided into three groups with a leader for each. Each group seems to be very zealous over the work and each one is striving to make her group the best. The Union at large is ably directed by our president, Marian Leavell, of Oxford, Miss., and it is through her noble efforts that the Union has become so interesting and beneficial. There are also other girls who work faithfully in helping to carry on the work. One of our highest aims is to lead every unsaved girl to Christ. The thing that has impressed me most is the spirituality manifested, which is above that of other B. Y. P. U.'s. We are proud of our live union.

—Mary Tucker.

Durant, Miss.

The Senior B. Y. P. U. of the Durant Baptist church was organized June 24th, with twelve members.

A fine spirit was manifested and all the members promised to do their best.

Immediately following the organization we took the study of "Training in the Baptist Spirit."

The Union has decided to adopt one orphan from the Baptist Orphan at Jackson to send a Christmas box.

At present we have forty-five members with the following officers:

President—Mr. Paul Cooper.

Vice-President—Mr. D. H. Fleming.

Secy. & Treasurer—Mrs. M. D. Baine.

Corresponding Secy.—Gladys Rhyme.

Pianist—Miss Bettie White Middleton.

Chorister—Mrs. Hood May.

Quiz Leader—Mrs. S. C. Culley.

Group Captain No. 1—Miss Mary Julia Nettles.

Group Captain No. 2—Frank Culley.

With these officers and the cooperation of each member, we hope to do great things.

Jones County B. Y. P. U. Study Course

Motto: "We Study That We May Serve"

For information write E. D. Hurst, President Jones County B. Y. P. U. Convention; Harry Smallwood, Jones County Association Field Worker.

First Baptist Church, Laurel, Miss., November 18th-23rd.

Joint Rally, Sunday afternoon, November 18th, 3:00 o'clock.

Auber J. Wilds, Oxford, Miss., in charge.

Junior classes each afternoon at 4:00 o'clock. The Juniors will meet at their respective churches in Laurel, and study the book, "Studying for Service". Juniors outside of

Laurel may attend any church they prefer.

Night schedule, November 19th-23rd inclusive:

6:30 Lunch.

7:00 Classes.

8:15 Assemble main auditorium for count, and report.

8:30 Stereopticon lectures, in charge of Brother A. J. Wilds.

On Friday night, November 23rd, Dr. P. I. Lipsey, Jackson, Miss., will give an address, telling of his trip to the Holy Land.

Each B. Y. P. U. member who has studied the Manual is requested to take some other book. Each member who has taken it the required number of times, will be required to take some other book.

Brother Lightsey will be here with study course books and other good books.

Courses Offered—Senior Manual, Rev. J. C. Parker, Laurel; Int. Manual, Mrs. Chas. T. Walters, Laurel;

"Training in Bible Study", Rev. Bryan Simmons, Laurel;

"Training in Church Membership", Mr. Auber J. Wilds, Oxford, Miss.;

"Junior-Int. Leaders' Conference", Miss Sallie Payne Morgan, Aberdeen, Miss.;

"Training in Baptist Spirit", Rev. L. G. Gates;

"Stewardship and Missions", Hon. Goode Montgomery, Laurel, Miss.

All church's, B. Y. P. U.'s and Sunday School in Jones county are urged to attend this school. The roads are good and you can drive in and back in a short time. No expense only the price of the book you study. Come prepared for greater service.

Back your professor up.

Mathiston Sunbeam Band

We now have a splendid Sunbeam Band with an enrollment of thirty-five members, all enthusiastic boys and girls who are full of the true missionary spirit.

We carry on a mission study class and try to do something in every line of mission work. We have just received from Miss Traylor 17 certificates on "Lamp Lighters Across the Sea". We are now working for extra seals. We've already had three chapters in "Going Somewhere", which is very interesting.

Our Band is especially strong in personal service.

We have just finished piecing a quilt for our orphans which we are going to send in Thanksgiving box.

Each member is keeping a rainy day box. Every time it rains we drop a penny in our box. In this way we can turn rain into sunshine by sending our money as missionary money. We are hoping to get many dollars from this fund.

We gave \$10.00 last quarter for the purpose of building Sunday School rooms to our church, which we hope to have done soon.

The Woman's Missionary Society is planning a picnic or entertainment for us Thanksgiving. Wish all the Sunbeams could be with us.

Hazel Buck, Secretary.

The young people of Antioch Baptist church, Prentiss county, met Sunday, October 21, 1923, and organized a B. Y. P. U. with 20 members. The following officers were

elected: John Bynum, president; Fenton Polk, vice-president; Pearl Sinclair, secretary; Lynnie Izard, group leader No. 1; Bettie Bullock, group leader No. 2; Irma Polk, organist; Mrs. W. J. Barnes, quiz leader.

We ask your prayers for a successful union.—Pearl Sinclair, Secretary.

Magee Senior Union

The Senior B. Y. P. U. of Magee Baptist church reorganized at its regular meeting Sunday night, October 28, 1923. The following officers were elected to serve during this quarter: John Henry Barnett, president; Carey Traylor, vice-president; Vera Cole, secretary-treasurer; Bertha Walker, corresponding secretary; Wildred Webb, pianist; Roby Waldrop, chorister. The purpose of this reorganization is to begin anew, with new officers, new life, new aims, and new zeal. Work is now in progress for a lively social soon. We're ready to lead the way.—Bertha Walker, Corresponding Secretary.

"WHOSE SINS WERE LAID ON CHRIST?"

By: A. D. Muse, Evangelist.

(ember Blue Mountain Evangelist)

At the close of a Sunday morning sermon recently, as I stood at the pulpit desk talking with several who passed by to shake hands and speak words of commendation and appreciation, some one from behind pulled on my coat sleeve; as I turned a young lady, for whom hundreds of prayers had gone up during the meeting, anxiously looked into my face and said, Brother Muse may I walk to town with you?" "I am not going through town," I replied. The tears came to her eyes as she said, "Can I see you this after-noon?" "You may see me right now. Sit down here." As we sat down she said, "I am troubled." "I am glad of it," I replied. "Are you lost?" I asked.

"Yes I am, and the meeting closed tonight."

"That doesn't make any difference." I replied. Do you want to be saved?"

"Yes"

I took up the Bible and turned to Isa. 53:6. "All we like sheep have gone astray. We have turned every one to his own way; and the Lord hath laid on him the iniquity of us all"

"What does that mean?" I asked.

"I don't know."

"What does the first clause say?"

"All we like sheep have gone astray."

"What does the second clause say?"

"We have turned every one to his own way."

"Now what does that mean?"

"It means that we have all sinned."

"Have you sinned?"

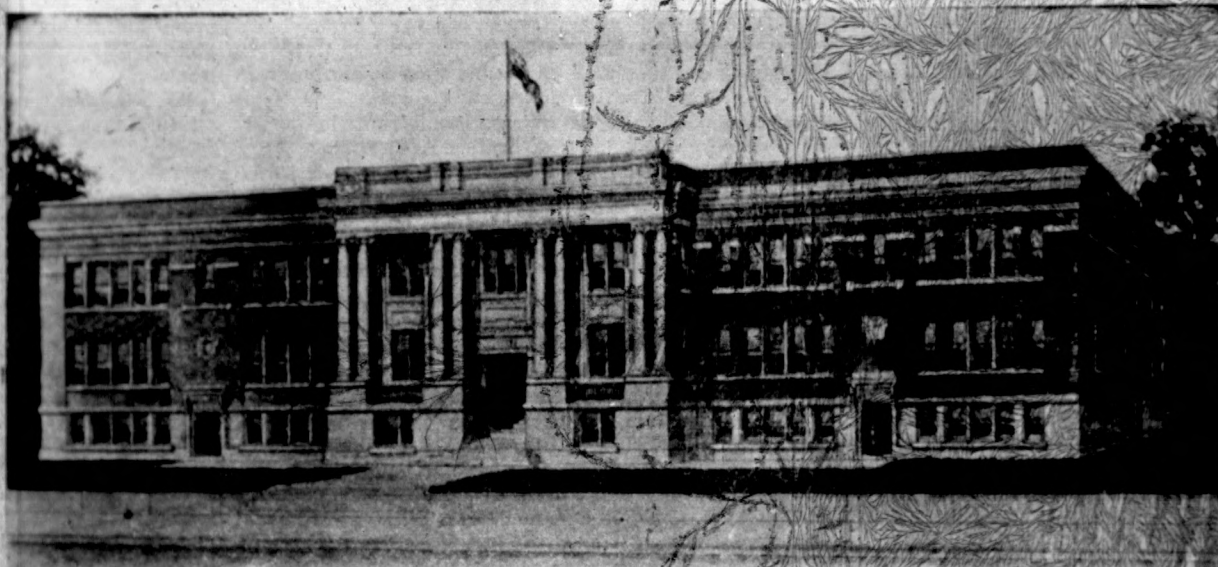
"I certainly have."

"Then what has God done with your sin?"

"I don't know."

"Read the last clause."

(Continued on page 12)



HIGH SCHOOL BUILDING, CORINTH, MISS.

BILOXI REVIVAL

The First Baptist church revival began with the evening service of September 30, in the comfortable, attractive Tabernacle built on the new church lot on West Howard avenue. The closing evening service was conducted on October 14th before a large and very attentive congregation of over 500 people.

Rev. S. G. Posey, the pastor, did the preaching and was ably assisted by his brother, Mr. J. Virgil Posey, of Jackson, as song leader. Every sermon was on some vital Christian truth, discussed in such a clear, forcible manner as to carry conviction to many hearts. Every forenoon from 9:30 to 10:30 a study on the Gospel of Mark was conducted and was an inspiration to those who attended. The weather was favorable throughout the meeting and it was an hour after the beautiful and impressive baptismal and fellowship service at the church on Monday night following the Tabernacle services that the storm began along the coast.

Two of the most spiritual services were held on the last Sunday when Mr. Posey preached in the morning on "The Resurrection" and in the evening on "What It Means To Be a Christian". After the evening sermon that was listened to by the largest congregation of any of the services, a rededication service resulted in over 250 reconsecrating their lives to Christ. After a careful examination there were 33 additions to the church, 19 by baptism and 14 by letter. A number of others are thinking seriously of coming into the church. The revival from every standpoint was successful and marked especially by deep spirituality, inspiration and freedom from any sensationalism.

One matter of great importance came up at the last Sunday night service, when the church voted to accept the recommendation of the finance committee on the church building project, and permit them to proceed with their plans and launch

the business of beginning at an early date the erection of the \$50,000 church plant that has been under consideration for several months.

The meeting closed with an expression of deep gratitude towards the "Daily Herald" for large space in every issue of the paper during the meeting, to their pastor for his untiring zeal and loyalty to the truth, and to the song leader whose beautiful voice, spiritual songs and inspiring leadership contributed much to the success of the revival. —(Miss) Helen Samain, Reporter.

LIVINGSTONE'S FUNERAL CORTEGE

By R. B. Eleazer

"Brought by faithful hands
over land and sea,
here rests
David Livingstone,
Missionary, Traveler, Philanthropist".

This inscription on a black marble slab in Westminster Abbey suggests but faintly the story of heroic devotion that lies back of it. Little has the world heard of that strange funeral procession of black men which for nine months braved the terrors of the African jungle as they bore the body of Livingstone to the sea, to be sent back to his home by ship. It is a story so significant and so surprising in its revelation of loyalty, of courage, and determination, of thoughtfulness and delicacy of feeling on the part of the great explorer's untutored followers that it deserves to be recorded among the world's golden deeds.

When in May, 1873, after years of missionary exploration in Central and South Africa, David Livingstone's worn body was able to go no further, his native attendants hurriedly built for him a hut in the village of Chief Chitambo, near the shores of Lake Bangweolo, in the heart of Central Africa. There at dawn a few days later they found him kneeling in death.

One might have expected that these simple children of nature

would speedily inter the body and hurry away to their distant homes. Their great friend and leader was dead, his work was ended, his home was ten thousand miles away, all hope for them of further employment and gain was gone—why should they remain longer than was necessary to give his body decent burial? At most they might have been expected to mark his last resting place and await opportunity to send word to the outside world, that his friends might come for the body if they chose. What, as a matter of fact, did these black "boys" do, these jungle people whose only contact with civilization had been their brief acquaintance with Livingstone?

They held a council. They decided that every effort should be made to carry their master's body to the coast, that it might be sent back to England. The perils of the undertaking they fully realized. It was 1,800 miles to the sea. There was no means of transport save their own broad backs and willing limbs. Between them and the distant goal were trackless jungles, ferocious wild beasts, fever-laden swamps, wide rivers and hostile tribes rendered more menacing by the horror of the dead that everywhere prevailed. Yet the little band never questioned or hesitated. Their beloved leader had kinsmen and friends across the seas; they would want his body. He was a great man; he belonged to the world. His remains should sleep among the honored dead of his race. Thus they reasoned and thus they proceeded to act.

They collected all his personal belongings, his instruments and his notes, and carefully packed them for transit. They removed the heart and other viscera and buried them, erecting a marker over the spot. They cautioned the chief to keep the grass cut about the marker, that it might not be destroyed by fire. For fourteen days the body was dried in the sun. Then it was carefully wrapped in calico and inclosed in a large, cylindrical piece of bark.

Over the whole a sheet of sail-cloth was sewed and the package was lashed to a pole.

When all was in readiness, two men shouldered the burden and the little band set out on the long, perilous journey. Already weakened by exposure, it was not long till they were stricken with jungle fever and compelled to lay down their load. When the disease abated and strength returned they went on again. They crossed the Luapula River where it is four miles wide. They fought their way through a hostile village. Their progress was disputed by a tribe that refused to permit the passage of a dead body, but by a ruse they were able to proceed.

Some hundreds of miles from the coast they met a party of Englishmen who had come out in search of Livingstone. "Give us his things," said the Englishmen, "but bury the body here, and go home." Accustomed as they were to obey the white man without question and exhausted by their long, hard journey one might have expected that they would eagerly embrace the offered opportunity. But not so. Without objection they turned over the instruments and notes, but with regard to the body they were inflexible. They would not bury it. They would not surrender it to others. It must go on to the sea. And go on it did.

At last in February, 1874, the little cortege reached the coast and the sacred burden, which for nine months they had borne on their shoulders and guarded with their lives, was put on board a ship bound for England. Then back into the jungle the brave band went, without other reward than the memory of their great and good friend, and the knowledge that they had been faithful to the last.

Thinking upon that story I am constrained to hold in deeper respect and confidence a race which, even in its savage and untutored state, was capable of sentiments so fine and of a deed so heroic.

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Prohibition Paragraphs

T. J. Bailey, D. D., State Supt. Anti-Saloon League

Sir Broderick Hartwell of England has organized a Transatlantic Rum Running Ship Co., and advertised throughout Great Britain that, if the 12-mile limit shall be established by Congress, he will supply liquors to all American vessels outside the limit. He does not threaten, but has actually organized and advertised the proposed project.

Great Britain's annual drink bill is set down by an English writer at \$2,000,000,000. This sum saved would in twenty years pay the nation's war debt. The extent to which people can be blinded by appetite and avarice is unthinkable.

On the public streets of Jackson on November 1, 1923, Federal Prohibition Director, Mr. M. H. Daly, directed the pouring out of 1,990 quarts of captured slops, sometimes called whisky, in the presence of a large crowd of citizens, men and women. The atmosphere for some time and for some distance was quite odorous. This is only one of many such performances. Perhaps the federal forces in no state the number considered is doing quite so well as in Mississippi.

It is some times heard from persons who have been considered on the side of prohibition that there is about as much liquor used now as before prohibition went into effect. Such people, if they are really prohibitionists, are not comparing present conditions with those which obtained under the liquor regime, but are comparing present conditions with what they would like to see. In other words, comparing real conditions with ideal ones. For a person to contend that there is as much liquor consumed now as before prohibition went into effect brands that person as not being informed, or being very reckless with the truth.

Some contend that the prohibition laws are not enforced. That is true, if they mean to say that they are not absolutely enforced. The same can be said of any law on the statute books. Having observed pretty closely for more than fifty years the operations and the results of the liquor business, I say deliberately that, if we never get an inch further in the enforcement of the prohibition laws, both state and national, the improved conditions under prohibition laws are well worth all the anxiety, sacrifice, suffering, labor, money and deaths which have been contributed to the cause of prohibition.

If prohibitionists are wise they will never advertise adversely the prohibition laws or their enforcement, by any remark reflecting upon such laws or their enforcement. The laws are good and their enforcement as good as we could have reasonably expected. If we would all talk on

the right side, act on the right side and strictly obey these laws ourselves, things would improve rapidly.

Anti-Prohibitionists

I have been in the prohibition fight for forty-five years. I never fought the liquor seller except in fighting his business, defeating license, securing prohibition territory by local option, educating the people, etc. Since we have secured prohibition and it is part of the Constitution of the United States, ratified by forty-six states in the Union, I have no patience with a violator of the prohibition laws. Senator Borah, the Commercial Appeal and others are putting it just like I feel towards the liquorites.

The wets believe Senator Underwood the most available candidate for President. They claim for him the first and second choice of two-thirds of the Democratic party. The wets in the Republican party claim that, if they lose New York and New Jersey, on the prohibition issue, they will have slim chance of electing Mr. Coolidge. The bribe-takers of New York and New Jersey prohibition officials were appointed on recommendation of such men as Governor Smith and Senator Edwards. One of them was Mr. Edwards's Secretary when he was Governor of New Jersey, elected on a wet ticket, and was congratulated by President Wilson and Mr. Tumulty, his Secretary.

In an experience of nearly forty-five years working to get the best man possible nominated, I don't want the man elected whom the whisky men endorse. I have always contended that whenever Uncle Sam gets in earnest about the enforcement of the Volstead act, it will be done. I have never believed a few anarchists are stronger than the federal and state governments, and I look forward for results to the meeting of the governors with President Coolidge in Washington.

—W. T. Patton.

THE COMPLETE ATONEMENT

The theory, or doctrine, that God will forgive all our past sins when we believe in Christ, but make no provision for our future sins, and that if we sin again after we believe in Jesus, and do not repent of it and ask God's forgiveness, that we will fall under condemnation again, and are liable to finally perish, and be lost in hell, such a theory, I say, is a lie as black as the region of the demons; it is a mockery of the grace of God.

All classes of men are being swept into hell on that theory. Brethren, deacons, good honest consecrated religious people, by the thousands are deceived by believing it. The truth is, people who believe such doctrine, are not saved at all; they haven't the least conception of what the gos-

pel of grace means. The blood of Jesus Christ either atoned for all our sins, past, present, and future, in a judicial sense, or it did not atone for any; for all our sins were in the future at the time of the sacrifice. For "Christ bore all our sins when we believe in Him—that is, when we trust Him personally for our own individual salvation—we are that instant, justified from all sins (in a judicial sense), past, present, and future.

But after we are saved by believing in Christ, we are then the children of God, and God deals with us as a father with a child. If we sin He is just and faithful to forgive our sins, if we confess them, and forgive our fellow men, but if we are stubborn God will chasten us with the rod; but never! never! will He allow us to come under condemnation again, for, "Verily, verily, I say unto you, he that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." "Jesus". John 6:24. J. E. Heath.

THE ORGANIZATION OF SHADY GROVE BAPTIST CHURCH

On Sunday at 2 p. m., October 28, 1923, a church was organized at Shady Grove school house. There were present as a recognition of the new body Brother Holcomb of Weston, Brother James of County Line, Brother Patrick of Smyrna and Brother O'Kelly of Hazlehurst, together with deacons and others from other churches.

Brother O'Kelly preached the sermon, Brother James delivered the charge to the church and Brethren Holcomb and Patrick led the opening and closing prayers. The Articles of Faith as laid down in Pendleton's Manual and the Church Covenant were adopted, and three deacons, a clerk and a pastor for the remainder of the year were elected, and a recognition by the visiting brethren was given. We had 90 who presented letters to go into the organization.

At night the pastor was unable to be with them, having another appointment. They met and organized a graded B. Y. P. U.—Adult, Senior, Intermediate and Junior. At the Sunday School hour the Bible class teacher called for volunteers in tithing and 13 gave their names.

We are teaching a small class now in the stewardship and missions study. We are expecting great things from the new body and ask the prayers of our brethren in our behalf.

This is a most promising location, it being in the midst of a prosperous trucking section, three miles east from Hazlehurst, a splendid consolidated school, with a new modern school building and very thickly settled all around it. We shall use the school building for a while till we can build a modern church building. It is the purpose of the church to build a pastor's home first so as to take care of their pastor and have him on the ground for service at all times. It is their intention to organize a field so as to conveniently utilize the full time of a pastor and

support him in keeping with the residents of the community. Keep your eyes on this direction and see what the Lord will do for us.

—H. C. Joyner, Pastor.

GRENADA

For nine days it was my pleasure to be with the good folks at Carthage, where Dr. G. B. Smalley is the pastor. During four of these days I spoke four times each day.

The good Lord gave us a fine meeting with eighteen additions, and the church left in fine working order.

Brother Smalley is doing a fine work at Carthage. Good church and noble membership. We closed our meeting Tuesday night, October 23.

Old Grenada county Baptist churches are moving along very well. There are but two pastors that live in the county, and one of them serves a church that is not in our association; in fact, as it now stands it is not counted in the Baptist forces at all.

God is still blessing our church here, for which we are so thankful. Since our return from Europe we have had nine additions, all of them grown folks, and one of them by faith, and our crowds have been very large.

The ladies of our church this summer bought and put in the church the best pews, and one of our deacons, Mr. C. C. White, paid for the best grade of chairs and seated our choir, so our church now is very attractive.

Let's pray for a great Convention in Corinth.

May our Father bless our work all over the State.—W. E. Farr.

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East Mississippi Department

By R. L. Breland

Down South

My brother, Elder F. M. Breland, and myself visited our uncle, J. H. Odom, mother's youngest brother, who lives in Pearl River county, near Poplarville, Miss., last week and spent some days with him. He celebrated his 85th birthday on November 2, 1923, while we were there.

Uncle Jim was born in Newton county, a few miles south of Union, on Chunky River. His father brought him to what was then Hancock county in 1846 and settled on Wolfe Creek in a few hundred yards of where uncle now lives. His father, mother, brothers and sisters have long since gone across the mystic divide between time and eternity—he alone being left of a once large family. He now lives on the old homestead with his youngest son, DeLoach Odom. His wife died some 15 years ago. He is hale and hearty and remarkably strong and active for one of his age, able to walk two or three miles at a time.

On his birthday his children, grandchildren, great-grandchildren and other relatives and friends assembled to do him honor. Dinner was served in the yard and the old man was happy. Brother and I were pressed in to preach,—one at eleven and the other at two o'clock. It was an enjoyable day.

Visiting the old places where father, mother and other loved ones, most of whom are gone on, used to live and enjoy life carried our minds back down the years. We heard again voices long silent and saw faces long vanished and felt the gentle touch of parental hands that have long been still. Here is a fair evidence of the old house where father and mother lived 75 years ago, when they were enjoying their first year of married life. There Brother George was born, the first of the new family which grew to be eleven in number, of which the writer is the youngest. Here in the old family cemetery lie the bodies of grandfather, grandmother, uncles, aunts, cousins and other relatives. The old water mill, the wharf of which have long been still, spans the little creek near uncle's home. Sweet yet sad memories rush in upon us as we visit these old scenes.

"Oh for the touch of a vanished hand,
The sound of a voice that is still."

A revival meeting was in progress at Hickory Springs church. Elder M. Walters of Laurel was preaching. Elder George Smith, Jr., is its pastor. The church belongs to the Red Creek Association and also to the State Baptist Association. They affiliate with the Landmark Baptists, of course. Brother Walters preached good, sound doctrine, did not mention the differences existing among us. Eleven were baptized.

Friday night we turned our faces back towards our Neshoba homes

and firesides, realizing that all of us would never meet again in this world, but hoping to meet in Heaven.

Prof. Arthur Nicholson and wife, of Newton, are teaching the Progress consolidated school in Pearl River county.

The church at Hickory Springs, Pearl River county, voted to move its location to Progress school, a distance of some two miles. We must look after these consolidated centers.

The Landmark Baptist Association is to meet at Purvis, Miss., on Friday before the third Sunday in November.

A new Baptist church is to be organized in the eastern suburbs of Philadelphia in a few days.

The General Association met with Ocoiba Baptist church, near Philadelphia, last week. Being called to Pearl River county on that date, regret not getting to attend. A good meeting is reported.

(Continued from page 9)

She read, "The Lord hath laid on him the iniquity of us all."

"Whose sins did God lay on Christ?"

"All," she replied.

But I saw it meant nothing to her. "Why did God do that?" I asked.

She did not reply.

Then I turned to John 3:18 and had her read it. It meant nothing to her.

"Is your mother living?" I asked.

"Yes"

"Does she love you?"

"Yes"

"Why?"

"Because I am her daughter."

"She loves you because of what you are then, doesn't she?"

"Yes"

"But God loves you in spite of what you are. You are a sinner. Your life is in defiance of His law, and lived in insubordination to His Holy Will. Yet He loves you, and because He loves you, He laid all your sins on Christ.

"I know Brother Muse. He laid the sins of the Christian on Him."

"That is not what it says. It says, 'all we like sheep have gone astray; we have turned every one to his own way and the Lord hath laid on him the iniquity of us all.'"

"Suppose you have lied, it is not on you, it is on Christ. Suppose you have taken God's name in vain, it is not on you, it is on Christ. Suppose you had committed the unmentionable social sin, it is not on you, it is on Christ. As I continued, she exclaimed, "Well, Brother Muse, what is on me then?"

"I am so glad you asked that question," I turned to Heb. 10:28-29. "He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worth, who hath trodden under the foot the son of God, and hath counted the blood of the Covenant, where with he was sanctified, an unholy thing, and hath done despite unto the Spirit of God." "Not your sins, but the blood of Jesus Christ. The sins of the vilest sinner in Hell today were every one

laid on Christ. Not one soul in Hell is there for any other reason. "He that believeth on him is not condemned; he that believeth not is condemned already. Why so? Because he was a thief? doesn't say so. Because he was a whoremonger? doesn't say so. Because he was a murderer? doesn't say so. Why? 'Because he hath not believed on the name of the only begotten Son of God.' John 3:18. It is either so, or it isn't so, but the Book says it is so. The blood of Jesus Christ is on your hands. It will either hang there rejected, to sink you away into the anguish of everlasting misery and woe of the doomed and the damned, or acted upon by accepting faith will be there as the basis of your acceptance with God."

As I extended my hand, I said, "Will you right now as we sit here, as you reach forth your hand and take my hand, in your heart and inner recesses of your soul, accept Jesus Christ as your sin bearer, your Savior, your shield from God's just wrath against sin?"

Her face lit up with a very halo of glory as she said, taking me by the hand, "I do accept him NOW." That night she sat in the audience with a perfect calm and peace written on her face.

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RESOLUTIONS

Whereas it is reported by way of reliable sources that hazing is being carried on at Mississippi College; and

Whereas we are of the opinion that such a practice not only tends to personal injury of the students involved but to bring the college's fair name into disrepute and to injure her in the future; be it there-fore

Resolved 1, That we, the Simpson County Baptist Association, desire it to be understood we would not seek to suppress the exuberance of youth in its expression through innocent fun, but we do hereby register our disapproval of hazing.

Resolved 2, That we express a hope that in the very near future the saner judgment of the student body of Mississippi College will assert itself in aiding Dr. Provine and the faculty to suppress this evil.

Resolved 3, That we express renewed confidence in the college, and pledge her our loyal support and continued prayerful co-operation.

Resolved 4, That a copy of these resolutions be sent to each of the following: The student body of Mississippi College, through the President, Dr. Provine; the President of the Board of Trustees; the President of the Baptist State Convention; and the Chairman of the Education Commission, for their consideration; and to the Baptist Record for publication.

I certify that this is a correct and true copy.—J. L. Boyd, Clerk of Association.

From the Trustees

At the meeting of the Board of Trustees of Mississippi College held on October 26, 1923, the following action was had:

The President presented a set of resolutions adopted by the Simpson County Baptist Association, a copy of which was sent by the Clerk of the Association, and after discussion it was resolved:

That we assure our brethren of the Simpson County Baptist Association of our hearty sympathy with their views on the subject of "hazing"; that we have maintained this stand from time immemorial; and that the faculty of the college have used their best endeavors for the suppression of hazing among the student body.

That our position is so well-known and the administration of our policy been so vigorous and efficient that but few colleges of equal number of students are so free from the practice as is Mississippi College.

That the occurrences of this season were thoroughly investigated and those found guilty were promptly and severely punished.

That we appreciate the expression of confidence in the resolution of our brethren of the Simpson County Baptist Association, and assure them of our best endeavors to have Mississippi College conducted in a manner worthy of a Christian institution and so as to bring credit to the Baptist denomination in the state, and most of all, well pleasing to our Master.

A true copy from the minutes.—B. W. Griffith, President.

Attest: F. M. Coleman, Secretary.

LATHROP, MO.

We have just closed a most successful meeting at Lathrop, Mo., thirty miles from Kansas City.

This is the greatest mule market in the world. The Guyton-Harrington Co. are the largest mule dealers on earth. This company is rated at fifty million dollars. Their barns cover many acres and they own eight thousand acres of that fine rich black land. The Harringtons are brothers of our own J. P. Harrington, the great pastor at Crystal Springs, Miss.

Lathrop is also a great hog market. During the period of our meeting more than five thousand hogs were shipped to market.

This is also a great apple country. Some friends sent my family a barrel of apples to eat this winter.

In a few miles of Lathrop is the home and graves of Frank and Jesse James of noted fame. A great many tourists visit this home every year. I heard many interesting things about these noted outlaws. Their father was a useful Baptist preacher.

We greatly enjoyed this meeting. The church was revived. Many people came from nearby towns. There were in spite of the bad weather fifty-four additions, forty-three of them by baptism. Six whole families were baptized. Pastor A. E. Owens, recently moved from Texas, is greatly beloved by his people.

Robert H. Russell, a Mississippi product, is just entering the pastorate at Plattsburg, twenty miles from Lathrop.

We went down to Liberty to visit William Jewell College. It was a great joy to speak to the student body. This is one of the Baptists' greatest colleges.

We have three months' engagements in Mississippi next year. It is always a joy and delight to preach in my native state.—E. D. Solomon.

Sunday December 2 d.- Statewide Every Member Canvass.

SAMPEY-ROBERTSON JUBILEE By Chas. F. Leek

Having just passed the sixtieth milestone of their useful lives and the thirty-eighth and thirty-fifth years as members of the Southern Baptist Theological Seminary faculty, respectively, Dr. John R. Sampey and Dr. Archibald T. Robertson will be recipients of unique honors expressed in jubilee celebration to be held at the seminary Saturday, November 10. Dr. Ira M. Price of Chicago University, noted Old Testament scholar, and Dr. S. Angus of St. Andrew's College, University of Sydney, Australia, noted New Testament scholar, will, in addresses on the occasion, formulate the spoken tributes to these two pioneer patriarchs.

Simultaneously with the plans for the jubilee celebration the George H. Doran Company, New York, publishers of Dr. Robertson, are issuing an elaborate jubilee circular in his honor, which will contain testimonials from the world's leading Biblical scholars.

A complete suspension of the sem-

inary program will take place on the jubilee day. Faculty and students are planning suitable recognition for the two honored members of the faculty and the Norton Hall Chapel is estimated will hold but half the persons desiring to gather for the occasion.

Dr. Sampey claims Fort Deposit, Alabama, as his birthplace, while Dr. Robertson is a Virginian, hailing from Pittsylvania county. Howard College and Wake Forest College, respectively, have the honor of claiming them as alumni.

Their careers, from classroom to professorship to pre-eminence in their divisions of the Biblical field of authority and letters are meritorious.

Get ready for the Budget-Sunday December 2nd.

November Stewardship Month—Study it, Practice it.

Sunday December 2d.- Statewide Every Member Canvass.

Health is Wealth

Health is one of the greatest things your family can possess. It brings happiness and success. But health must be safe-guarded by good wholesome foods that are prepared from the purest ingredients. This is especially true of bakings. If they are not properly raised, we all know that they are not easily digested. Many times when self-rising flour is used in place of good plain flour and dependable baking powder—the results are flat, soggy and heavy foods.

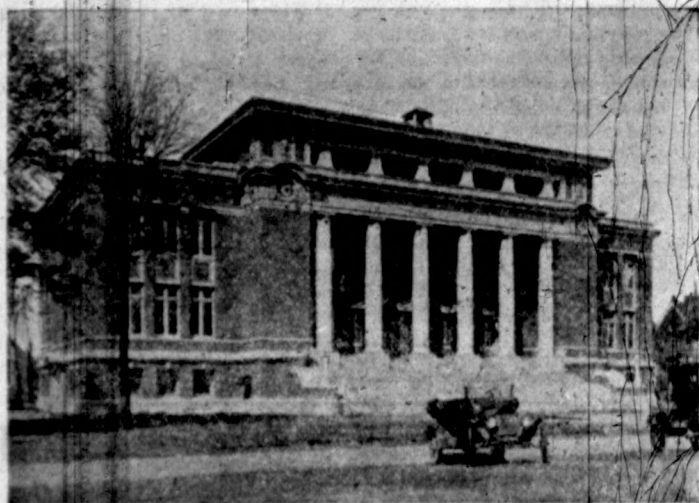
Don't take chances! Use a reliable brand of baking powder and plain flour. Then you will be sure of healthful bakings that are easily digested.

Remember, science has never found anything to take the place of the tried and tested method of using plain flour and good baking powder in preparing bakings. Millions of housewives now know by actual experience that many preparations that are claimed to take their place are worthless and dangerous to health. There is no comparison.

Calumet, the Economy Baking Powder, is known to be one sure and positive aid to successful bakings that are always pure, sweet and wholesome.

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SAMPLE OF SERVICE

The following is a news item in one of last week's papers:

Do you remember Jimmy Nalin, the 6-year-old youngster with the "poor foot," who traveled alone to Chicago last May from his home in Tiptonville, Tenn.?

He is the youngster, readers will recall, upon whose clubbed feet Dr. Joseph Ryerson of St. Luke's Hospital executed a bit of surgical leg-dermain. He is the little boy who in the agony of pain following the operation, said: "God: If You-all don't come down and help me soon, I ain't a-going to ask you no more."

Well, Jimmy is a different sort of boy today than he was upon the day he hobbled off the train and presented to Dr. Ryerson the letter of explanation which a Tiptonville doctor had sent along with him.

Out at St. Luke's Hospital Jimmy tried out yesterday the new feet—no longer "poor foot"—which the surgeon—and Jimmy's God—had given him.

And the new feet worked.

There was something of awe written upon the child's face as he eased himself from the lap of a nurse and cautiously placed his weight upon the feet from which bandages and casts were removed once distorted and gnarled, now are as shapely as those of any little boy.

Jimmy stood alone. Then, oh, so gently, he advanced one foot and shifted the other up beside it.

He had taken a step upon the new feet—had stepped just as well, if not so confident, as other boys whose original destiny had not involved clubfeet.

Before Jimmy's visitor left the hospital the youngster actually had executed a walk, a run, a hop, skip and jump upon the hospital floor. And all of this unassisted.

"I'm going back to mamma and papa right short now," he bragged. "Gee, won't they be glad!"

When Jimmy goes back to Tiptonville and the parents who were so poor that they were unable to pay railroad fare to accompany him here or to visit him later he will carry along such an outfit of toys and clothing as Tiptonville children never have seen.

For from the day when the Herald and Examiner first published the

story of Jimmy and his "poor foot," as he called them then, he has had flocks of visitors. And many of them have brought him gifts. A whole big closet in the hospital is occupied with his wardrobe and his toys.

"It will be lonely when he does go home," the nurses in St. Luke's children's ward tell you. "First it was his bravery under suffering that won our hearts. Now he has added to our love for him by his exuberance and joy."

"Gee!" ruminates Jimmy: "won't mamma and papa be glad! Gee!"

SEEING, HEARING AND FEELING IN ROUMANIA

By W. Y. Quisenberry

Bucharest is the capital of Roumania with more than 1,000,000 inhabitants. The people are largely Roumanians, Hungarians, Germans, with many other nationalities. Every sixth or seventh person on the street seems to be a soldier or officer. It is a city of marked contrasts of wealth and poverty, literacy and illiteracy; of marked extremes in dress, a few in the most extravagant modern fashion, with great numbers in rags, and clothes without shape or pattern. Many girls and women are doing the heaviest manual labor, carrying mortar and brick, handling wood and lumber. Many of these women have intelligent faces with bright sparkling eyes, yet their feet and ankles are abnormally large from the physical strain. The city seems to be filled with saloons. There are very many old fashioned carriages, some of the street cars are operated by horse power. Its religion is that of the Greek Oriental and Roman Catholic in close competition, and the modern political State Church, but with the evident hunger on the part of the working classes to hear the Baptist message.

I preached at the Roumanian Church worshipping in a room that could only be entered through an entrance to a livery stable and wood yard. It was packed to its utmost capacity. After trying to preach on Romans 5:6-12 there were some fifteen or twenty professions of faith. In the afternoon I preached at the Hungarian Church where there were three professions of faith. Following this sermon Brother Miller of

Missouri preached in this same building to a German congregation. We went back to the Roumanian Church where Dr. Love preached with unction and power from the text, "I am come that ye might have life and have it more abundantly." Every inch of standing room was taken by the hungry people, there were also many professions in this service.

Here we have a seminary in which there are fifteen young men seeking preparation. The great needs of the Baptists in this city are adequate church buildings and a home for their seminary. They are striving heroically at present to put up a combination building to use for a seminary and a church home. They have a very valuable property well located, but greatly need the adjoining building containing seventeen rooms, without the basement, which building can be had for \$15,000.00, but they are absolutely unable to provide the money.

We visited a country church in Courtice, but on account of a delay did not reach the church until 11:00 o'clock at night. The house was packed like sardines with the peasants who had remained from 7:00 until 11:00 o'clock for our coming. We conducted services until 12:30, the people seemed like starving children in their eagerness to hear the word of life. Speeches were made by Gill, Hale, Miller, Quisenberry and Mrs. James. My judgment is that one speaker would have accomplished a great deal more of good if he had given a soulful gospel message.

Wife and I spent the night in the home of a man who had been a leader among his people because of his wealth and wickedness. His wife was the first convert in the home, and for two years he had beaten her severely every week with the avowed purpose of making her renounce her faith; but by her prayerful and patient Christian life her son-in-law and daughter were won to Christ, and then her husband. They showed us every Christian courtesy in their humble home, though we could not speak not a word of their language, nor they, ours. Our room had a dirt floor, but was remarkable for the two beds with their twenty-five immense feather pillows in hand decorated pillow cases.

The pastor of this church is greeted at every service with more than the house will hold. He has some 400 in the Sunday School and believes he could have 500 in his Bible class if he had anywhere to put them. The gospel songs and the New Testament Scriptures are greatly gripping these simple hearted people. The Roman Catholics do not give the people the music nor the Scriptures that they can understand. The great need of Roumania for the present is for equipped preachers and places for the people to gather to hear the word.

OUR SANCTIFICATION IN CHRIST

By Dr. Ben Cox

Two of the biggest words in the English language are "salvation" and "sanctification." Both of these

IN MEMORIAM

Mrs. Sallie Herring

Mrs. Sallie Dickson Herring, Terry, Miss., departed this life October 26, 1923. She was born near Abbeville, S. C., and lacked about one month being 84 years old. She was married to Dr. Herring fifty years ago, being two children from the union, one only surviving her.

Sister Herring had been in delicate health for years, showing great fortitude and patience all the while. Her amiable disposition manifested itself to all who knew her. She had lived in this neighborhood fifty one years and all who knew her loved her. She was high in the Christian graces and it was a blessing to her pastors to visit her.

—R. L. Bonyard.

W. C. Shipp

On October 8th, 1923, the death Angel visited the little village of Gallman, Miss., and called for the soul of W. C. Shipp. He was born January 4th, 1852, married December 8th, 1881, to Miss Anna Dodds. To this happy union were born five children, four of whom preceded their father to the happy Home above. Rowe the only child living was very much devoted to his father and did every thing he could to make his father's last days on earth his happiest ones.

Bro. Shipp, was a great Christian character, he loved his church, his home and above all, he loved His Lord. Our church here at Gallman will miss him, his wife and son will miss him, but our loss is his eternal gain, so weep not dear wife and son as those that have no hope, for we expect to meet him over on the other side of the River.

—R. W. Bryant.

words have been tremendously abused. The word salvation has been abused by people who have thought salvation is by works, or partly by works and partly by grace. The word sanctification has been abused very much.

I told you once of a man who at a so-called Holiness meeting (and some awful things have been done under the name of holiness) who came before the congregation with a vial of poison in his hand. He said, "The Bible says, 'they shall drink deadly poison and it shall not hurt them'. I am going to prove to you that I believe the Bible." He drank it, and dropped dead, just as he should have done. That was not faith, but fanaticism.

You remember the story of the man who said in a meeting, "They shall pick up deadly serpents." He kept on in the spirit of braggadocio until one man who could not stand it any longer brought a Cobra there, and in a way, the man was forced to place it on his arm to make good what he had said in his boastfulness. The friend who told me this on the train, said that at that time the man had been sick for two months on account of the snake bite, and they feared that perhaps he might die.

The abuse of the word sanctifica-

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tion has come a good deal because people have depended upon the external instead of the internal power of the Holy Spirit. The word sanctification means, "To set apart for service and to give spiritual power for service." I have not seen a better definition of the word sanctification, than that brief definition in the little pamphlet by Dr. M. D. Jeffries, our hospital pastor: "Sanctification is being devoted to our God; sacred to His use and service, and living a life of purity and holiness." As the vessels in the Tabernacle were separated, set apart for a certain use; as the Priests and Levites were set apart and separated for special service, so are we. But whether we look at the first meaning of the word,—"Separated or set apart unto", or whether we look at the second meaning of the word,—"Power for service", we have to find all of the force in Christ. We are separated or set apart in Christ. On the Foreign Mission Fields missionaries are referred to as "The Jesus Man", or "The Jesus Woman", implying that they are set apart by, through, and in Jesus.

You remember in the 4th of Acts, after the lame man had been healed, Peter, filled with the Holy Spirit, said:

"Ye rulers of the people, and elders of Israel,

If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

This is the stone which was set at nought of you builders, which is become the head of the corner.

Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved.

Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus."

Can people take knowledge of you by your actions and by your words, that you have been with Jesus, set apart in Him? We are to be set apart in Christ; separated unto Christ means a big change sometimes. It was a wonderful change in the case of Saul of Tarsus. If you had met Saul on the streets of Jerusalem before he left with authority to bind Christians and cast them into prison, and had predicted to him that the time would soon come when he would be saying to this same Jesus whose followers he persecuted,—"Lord, what wilt thou have me to do?" Saul would have promptly said, "This is impossible." But it was possible. The change did take place. He who left Jerusalem breathing out slaughter and threatenings, was stricken down by the bright light and the voice said, "Saul, why persecutest thou me?" And then he was told that he would be commissioned unto the Gentiles. What a marvelous change. He says himself, you know, "Unto me who

am less than the least of all saints is this grace given, that I might preach among the Gentiles the unsearchable riches of Christ." The unsearchable riches of the same Christ whose followers he had bound and cast into prison. After the separation had taken place, he said, you remember, "It is my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death. For to me to live is Christ, and to die is gain." Phil. 1:20-21.

Again he tells us that his aspiration was, "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death." He was so thoroughly sanctified, set apart, separated in and unto Jesus, that at the close of his wonderful letter to the Church at Galatia, he says: "I bear in my body the marks of the Lord Jesus." In the Greek it is the brand marks of the Lord Jesus. What he means is that, "I am so thoroughly sanctified, set apart, separated in and unto Him, that I am His slave, branded by Him." "I bear in my body the brand marks of the Lord Jesus." As we can find only in Him this being sanctified, separated unto His service, so can we find in Him alone, the power to serve. Only He who says: "I am come that they might have life", is He who can enable us to live that life "more abundantly." It is all "in Him, in whom are hidden all the treasures of wisdom and knowledge." Wisdom, as you know, meant much to the Hebrews. They had those three departments, the Law, which stood for the commands and claims of Jehovah, the Prophets, which passed judgment on conduct in the light of God's recorded will, and wisdom which by observation, experience and reflection knew things as related to God and man. This wonderfully important and necessary wisdom can be found alone in Him. And the knowledge we need can be found alone in Him. Paul had much knowledge. I am of the opinion that in his day and generation there were few men as well educated as he was; few men so filled with knowledge as he was. In the first place, the Lord endowed him with a very strong intellect; in the second place, he had many fine educational advantages; and yet Paul says, "All these things I count but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things and do count them but refuse, that I may win Christ and be found in Him."

This wisdom and knowledge of which we so much stand in need are all in Him. They are not for the natural man, because, "The natural man receiveth not the things of the Spirit; they are foolishness unto him, neither indeed can he know them, because they are Spiritually discerned." They are not for the carnal man because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Christ is the only key to the wisdom and knowledge we need, and all the wisdom and

knowledge we need are "hidden in Him." This same Paul emphasizes the same truth in another way, when he says:

"For in him dwelleth all the fullness of the Godhead bodily, and ye are complete in Him."

I like that term "dwelleth," here, don't you? It is not like a visitor who comes to stay a day, or a week, or a month, or a year, is here today and perhaps gone tomorrow, but in him "dwelleth" all the fullness of the Godhead bodily. The fullness of the Godhead bodily is at home in Him, for it dwelleth there. All we need to do is to be sure of the fact that we are in Him. If we are, all the fullness of God that we need is ours.

Again, Paul writes to the Ephesians, and uses a very striking figure when he says, in referring to the gifts that come to us:

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ;

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ;

That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

But speaking the truth in love, may we grow up into him in all things, which is the head, even Christ.

From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

This term "every joint" is important. The body cannot be what it ought to be unless "every joint" is in good order. Here is a man coming down the street hobbling on two crutches. His whole body seems to be out of order. And you say, "What is the matter?" He replies, "My knee joint is stiff." "Well, your hands are all right, your feet,

and the other knee joint, your ears, eyes, nose, and all the rest of your body is all-right, isn't it?" "Yes, but this great trouble in this one joint throws the whole body out of order." So it is in the body of Christ. The body of Christ on the earth hobbles along because some of the joints are out of order. It cannot be right and cannot be compacted except by that which "every joint" supplieth. Have you seen a dwarf thirty, forty, or fifty years of age, with the head the proper size of a man that age, and yet a body very diminutive and weak? So will be the body of Christ on earth unless it is built up in Him. The need of this old sin-cursed earth is the body, not dwarfed, but built up in Him; not hobbling with crippled joints, but in Him finding the power that "every joint" supplieth.

Again, he writes to the same Church:

"The eyes of your understanding being enlightened; that ye may know what is the hope of his call-

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ing, and what the riches of the glory of his inheritance in the saints,

And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power.

Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,

Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

And hath put all things under his feet, and gave him to be the head over all things to the church.

Which is his body, the fulness of him that filleth all in all."—Eph. 1:18-23.

And all these wonderful things are in Christ.

Again, he writes to the Ephesians about the Gentiles who had their understanding darkened because of the blindness of their hearts, and he says:

"But ye are not so learned Christ;

If so be that ye have heard him, and have been taught by him, as the truth is in Jesus;

That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

And be renewed in the spirit of your mind;

And that ye put on the new man, which after God is created in righteousness and true holiness."

Yes, there and there alone is to be found true holiness—"in Him, who is holy, harmless, undefiled, separate from sinners, made higher than the heavens."

One day a man said to Dr. A. J. Gordon, "Dr. Gordon, don't you think perfection has slain its thousands?" "Yes," replied the Doctor, "but imperfection has slain its tens of thousands." We need not be afraid of the word "perfection; if we find that perfection in Him, but we need to be very much afraid of it if we seek to find it in ourselves. To the Corinthians Paul writes:

"U to the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours.

Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption;

That according as it is written, 'He that glorieth, let him glory in the Lord.'

Jude, in his wonderful little Epistle, says in the first verse:

"Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:"

Not pickled in Jesus Christ, but preserved. That means sweetness as well as security. Not only do we want to keep saved, but keep sweet.

A business man sent us a motto, which I had hanging down stairs quite a while: "Keep your temper, nobody else wants it." If we are sanctified by God the Father, and preserved in Christ Jesus, we shall

be able to keep our tempers, and keep sweet. We shall be able even, to have meekness, which, you know, is a very strong word, for meekness means being patient under injuries; it means being patient when you know you are receiving not only an unjust deal, but a low deal. It means being patient when you know you are being trampled upon, and being misrepresented; it means the power to keep sweet no matter what happens, if you are really sanctified, preserved in Christ Jesus. As I see it, the great mistake that many people have made is that they have been earnestly seeking this sanctification in themselves instead of in Him. This is very inconsistent, for the Bible does not teach a partial sanctification in Him any more than it teaches partial justification in Him. Just as we are fully justified in Him, just so we need to be fully sanctified in Him. "In Him are hidden all the treasures of wisdom and knowledge."

Dear spiritual Flavel gives a fine illustration about the ivy and the old wall. He says:

"Though this ivy be plucked away, it can never be gotten entirely out until the wall is taken down. But it is kept for the time in blessed unfruitfulness, its leaf withered by the brightness of the Saviour's presence."

There are those who concern themselves very much as to whether or not the carnal nature is entirely taken out, killed outright. They want a certificate of its death and burial, but as a spirit-taught soul aptly says:

"Should we step out of Him and into sin we might find the old corpse in the ghastly cemetery, and its foul aroma might yet revive and embrace us once more. But he that abideth in Him sinneth not and cannot sin while he so abides."

As Dear Gordon says:

"Christ had sin upon Him, though he had no sin in Him. He that is in Christ has no sin upon him, though he has sin in him. And just in proportion to the completeness of his abiding in Him by communion and obedience, will he be free from sin within him as he is from sin upon him."

Yes, the remains of the ivy will still be in the wall, never to be eradicated until the wall is taken down; but thank God, the Son of Righteousness who arises "with healing in His wings," may shine brightly and so victorious over sin. Paul says, you remember, "I keep under my body and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway."

Not that he feared he would be lost, but as a once useful machine is laid aside as a cast-away on the junk pile, so Paul dreaded this, and he was so determined to keep under his body that he uses a strong expression. In the Greek it is "I brow-beat my body." I give it a blow between the eyes where it will count. And all Paul's power to do was in Christ, and our power to keep under the body is in the same Christ. Only as we stand in Him, shall we be able to keep from sin. We cannot keep ourselves, but He can and

He will, if we abide in Him. Can He keep us for ten minutes victorious over sin? You say, "Yes." Then, I reply, "If He can keep us for ten minutes He can keep us for ten hours; if He can keep us for ten hours, He can keep us for ten weeks; if for ten weeks, then for ten months; if for ten months, then for ten years, and so on. It just depends on whether we are standing in self, or standing in Christ. This thing is wonderfully, wonderfully worth while. As Paul says: 'Though the outward man perish, the inward man is renewed day by day.' Not all at once, but day by day,--day by day. If the Lord were to give us all at once the power to live for the rest of our lives, I am afraid we should soon become boastful and belligerent. There would soon be a about us that would not be right. The Lord knows he cannot afford to do this, and therefore the inward man is renewed day by day, carrying out the blessed promise, 'As thy day so shall thy strength be.' Michael Angelo used to say, 'The more the marble wastes, the more the statue grows.' So the chisel chiseled away the marble. If the marble could speak--it would not say it enjoyed the process, but never mind that, never mind the marble wasting just so long as the statue grows. As we realize that 'our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory,' as we are willing to lose in order that we may gain, as we say:

"Go then earthly fame and treasure,
Come disaster, loss and gain,
In thy service pain is pleasure
With thy favor, loss is gain.
I have called thee, Abba Father,
I have stayed my heart on Thee,
Storms may rage and clouds may gather,
All must work for good to me."

RESOLUTIONS OF MIDWAY BAPTIST CHURCH

Whereas, Rev. A. E. Lucas, after having been with us for the past seven years, and has by the guidance of the Holy Spirit rendered his resignation as pastor of Midway Baptist church, Leake county, and same been accepted; therefore be it

Resolved, That in the loss of our dear pastor we the members of Midway Baptist church, who have enjoyed his counsel and co-operation, know that we will miss him more than we can express. But we bow in submission to the will of the Father, and gladly recommend him to any one or any Baptist church desiring a consecrated pastor. We have learned to love him for his service sake, and that we count him a sound and trustworthy minister of the Gospel whose preaching and work with us have been attended

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with visible results. We follow him with our prayers, praying God's blessings on him and his home, wherever the providence of God may lead him. And be it

Resolved, That a copy of these resolutions be placed on the church minutes and a copy sent to The Baptist Record for publication.—Myrtle Williams, M. F. Phillips, H. G. Walton.

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